





HENRY M. CHRISTMAN



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Vision and fulfillment; the  
first twenty-five years of the  
Hebrew University, 1925-1950.

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VISION  
AND  
FULFILLMENT  
*The First Twenty-five Years  
of the Hebrew University  
1925-1950*



*Vision  
and  
Fulfillment*

THE FIRST  
TWENTY-FIVE YEARS  
OF THE HEBREW UNIVERSITY  
1925-1950

BY  
*Lotta Levensohn*

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## *Introduction*

BEFORE an illustrious gathering of scholars and statesmen and Zionist leaders from the four corners of the earth Dr. Chaim Weizmann dedicated the new Hebrew University on historic Mount Scopus in April 1925. It was a symbolic gesture. Once before, in 1918, just as General Allenby had liberated Jerusalem, he made the heroic gesture of laying the corner stone of the future Uni-

versity. Both were acts of infinite faith, of long dreams, of ardent hopes, of eternal longing, and of great courage. There was nothing on Mount Scopus in 1918, and only one or two laboratory buildings and an open air amphitheatre in 1925. Not a University as yet but an idea, and the promise of one. The promise has been kept. Over tortuous paths, midst trials and tribulations, through joy and sorrow, the ideal has been turned into a reality. Today there is a modern Hebrew University, the first one in history, in the holy city of Jerusalem, on the sacred soil of Israel. And so we give thanks, and rejoice, and commemorate the event, however inadequately, in the volume before us. With pride and humility, with hope for the future, we record the semi-jubilee.

Twenty-five years are but a brief moment in the life of a University. Traditions are not built overnight. Classrooms and laboratories and libraries and campuses alone do not make a university. Great teachers and scholars do. Above all there must be a tradition of learning and a rich cultural heritage. These take time to strike abiding roots, to grow and to flourish. Fortunately for the Hebrew University, the Jewish

people have a very old tradition of learning. Academies have flourished almost uninterruptedly from the days before Hillel and Shammai through the ages down to the Yeshivahs of our own days. The very hills and valleys of Palestine echo the voices and traditions of ages. The soil of Israel is congenial to the spirit of the University. Its roots will strike deep in the city of David, and the Torah will continue to go forth from Zion.

American Jews have watched over the growth of the Hebrew University with special interest and affection. For, though the University is in Jerusalem and belongs to the state of Israel, it also belongs to the whole Jewish people. It is not and will not be a state university. And it will continue to be a house of learning for all people, free and untrammelled. In it will dwell ethics and morals and social justice and the spirit of democracy.

To fulfill its destiny the Hebrew University must be strengthened and be made to grow into a great academy of learning. It is the blessed opportunity of American Jewry to dedicate itself to this task. Despite the great love of American Jews for Israel and their generous aid in the building of the land, the University has not re-

ceived the support which it so richly deserves. The University has a great deal to give us, as we have much to give in return. The new University-Temple will provide the spiritual link between Israel and the Diaspora. It will become the cultural bond between the Land of Israel and the Jews of America. As the state of Israel grows in strength and security and becomes more and more the master of its own destiny, political activity in America in behalf of Israel will gradually wane. American Jews will need the cultural ties which the University can provide. Those ties will be made enduring if a two-way spiritual road is built. American Jews need the cultural sustenance, but they also have much to give, not alone in moneys which are so urgently needed, but in thought and in wisdom and in knowledge.

The University has already achieved an honorable place among the institutions of higher learning in the world, but it has not yet attained the greatness which its sponsors envisage for it. Existing departments must be strengthened, more institutes must be created, new buildings must be erected, opportunities for scholars and scientists must be provided, endowments for study and research are urgently needed. The University must

be made to grow ever higher, its roots must be constantly watered so that it may attain strength and security. It is the golden opportunity, as it is the sacred task, of American Jews to build up the temple of learning that it may shed luster not only on Israel but on all Jewry. We have given bread, and shall continue to give generously that Israel may live, but, least of all peoples do Jews live by bread alone.

The University is not a luxury; it is an urgent necessity for the people of Israel and for the country they are so heroically building. The country needs trained men and women in every walk of life. These the University can and will provide. Economic strength derives not only from money and natural resources but from knowledge and skills, from dreamers and planners. There is no greater asset for any people, no greater assurance for its survival, than the institutions of learning they build. The University will become, if it is not already, the first priority. A very great ideal is before us. Inner rewards, not easily appraised, await us. Posterity will thank all who now give of their wisdom, of their efforts, of their means, to make of the Hebrew University a great institution. It will be a blessing to all.

To this task we dedicate ourselves. May the next twenty-five years bring fulfillment to our dreams, to our hopes, to our aspirations.

It is a pleasant task, indeed, to thank all those who have made the publication of this anniversary volume possible. The reader will judge for himself the historical material and very scholarly text which are the work of the author, Miss Lotta Levensohn. Special acknowledgements, however, are due to Miss Marie Syrkin for her excellent editorial work. All of us are grateful to her for her generous interest, for her devotion and for her undertaking the work on short notice though pressed for time by her manifold literary activities.

I do not want to thank the members of the Publications Committee of the American Friends of the Hebrew University for fear that I may offend them. Professor Oscar I. Janowsky, the chairman, Professor Eli Ginzberg, Mr. Israel Goldberg, Mrs. Rose Jacobs, Mr. Sidney Satenstein, Mr. Philip G. Whitman, and Dr. George S. Wise have given most generously of their time and thought toward the preparation of this volume. Without making invidious comparisons,



and it was a labor of love for the whole committee, most grateful acknowledgements are due to Professor Janowsky. As chairman he naturally assumed all the burdens. The fruits are his reward. One special word of acknowledgement, no less than an expression of gratitude, is due to Mr. Satenstein, President of the American Book-Knickerbocker Press, Inc., for his generosity in publishing this beautiful book. The American Friends and the Hebrew University owe a debt to all who have put their hearts into the work.

ISRAEL S. WECHSLER

*April 1950*



VISION  
AND  
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## CHAPTER ONE

# *Hebrew University: From Idea to Reality*

### THE FAITH PLANTED

IN 1880 a small volume of poetry was published in Germany, entitled *Stimmen aus der Wüste* (Voices in the Wilderness). Apart from the merits of the verse the volume was notable on two counts: its author, Dr. Leon Mandelstamm, was the first Jew to have been graduated from a Russian University; furthermore, the title-page bore

the following announcement: "The proceeds from the sale of this book are dedicated to a Hebrew University in Jerusalem."

Without probing further into the author's biography, which, incidentally, included work for the Russian Ministry of Education to formulate plans for the education of Russian Jews, one may infer that Dr. Mandelstamm's Russian academic career had left something to be desired. Despite its distinction, he had not only written melancholy German lyrics but had been driven to the expression of a phantasy even more exaggerated than might reasonably be permitted a poet; for, obviously, he expected not only that his poems would sell but that the profit would accrue to some as yet undreamt of Hebrew University in Jerusalem.

However, the poet-scholar did not have long to wait. He was soon to have company in his dreaming. Whatever impulse had driven him in 1880 to cry out for a Hebrew University (for only so can his promise of cash receipts be described) was beginning to stir in other sensitive Jews impatient of indignity and frustration.

Professor Hermann Zvi Schapira, the brilliant mathematician who was teaching at the Univer-

sity of Heidelberg, found it hard to preserve the academic calm recommended for scholarship. The wave of pogroms sweeping Russia in 1881 had posed a problem with whose solution he felt forced to grapple, even in the retreat of Heidelberg.

As early as 1882, the man who was to father the idea of a National Fund to purchase land to be held in perpetuity for the Jewish people, proposed the establishment of a Hebrew University in Palestine. It is an intriguing circumstance that in the brain of its conceiver, the idea of the University preceded the notion of the acquisition of the land on which this university would arise. In the last decades of the 19th century both visions appeared equally fanciful, and it is hard to determine in retrospect which had logical precedence—the physical periphery or the spiritual center—the chicken or the egg. What is significant, is that the same Professor Schapira who urged the establishment of a “Single institution of learning” at the time of the appearance of the first few Jewish settlements in Palestine in 1882, was to launch the idea of the Jewish National Fund at the Kattowitz Conference in 1884. The connection between the two ideas was organic

rather than coincidental, as the entire development of Zionism was to prove.

It is not surprising that the first proposal for a Hebrew University was, under the circumstances, not taken seriously, and Schapira's appeal elicited no genuine discussion, but Professor Schapira continued to sign letters to friends with words which must have appeared irritatingly romantic: "Zebi Hirsch, Dr. Hermann Schapira, professor of mathematics at Heidelberg until God will establish his academy in Zion."

Perhaps the lack of an immediate response could be explained by the generally fallow stage through which Zionism was then passing. The first colonization efforts had proved abortive. When the dynamic appearance of Herzl revitalized Jewish life, the idea of a Hebrew University once more came to the fore. It was inextricably a part of the pattern of the Return, a flowering of the same seed which germinated here in a settlement in the Emek, the rolling Valley of Jezreel, and there on the slope of Mount Scopus. But it is easy to philosophize after the event. The organic unity which is so plain today was less apparent when the Emek was a malarial swamp, and Mount Scopus a picturesque waste.



In 1897, at the first Zionist Congress, Professor Schapira tried again with only slightly more practical success. But he was no longer alone; people were beginning to understand the need, though its realization seemed too remote even for Zionists. Reuben Brainin, the Russian Zionist, who had begun to agitate for a Hebrew University at about that time, describes the reaction of the period:

“The idea of building a Hebrew University in Palestine has found no audience until now. The so-called practical Zionists paid no attention to it, because they saw in it no immediate utility. It appeared to them as a Messianic hope. When the subject was broached before them their inevitable reply was: ‘Why do we need a Hebrew University in Jerusalem? There are other things more vital in our homeland. While we, the workers, are intent on scraping together money with which to acquire land and implements for cultivation of vines and olives, silk worms and bees, your dreamers appear with your phantasy and talk about building a university in Jerusalem.’ ”  
(*Hamelitz*, 1897)

Even Herzl and Nordau thought the agitation for a university premature. More urgent matters

had to be settled first. But characteristically not all ears were deaf. A Russian Jew sent three rubles "for the upbuilding of the Hebrew University." These three rubles, together with the putative royalties of Dr. Mandelstamm's poetry, were the University's original endowment.

By 1901, however, at the Fourth Zionist Congress, a group of cultural Zionists headed by Dr. Chaim Weizmann, began to press for the establishment of a Hebrew University. Eager young Jewish students were wandering from country to country in Europe seeking admittance to liberal universities. But rigid quotas kept out the majority. Though the more fortunate flocked from Russia and Poland to Switzerland and Germany, the problem remained acute. Admittedly, a decision to establish a university in the deserts of Palestine offered no immediate panacea to thousands of Jewish boys and girls vainly trying to become physicians, lawyers or chemists, but that was no drawback to dreamers bent on discovering fundamental solutions rather than temporary palliatives. Nobody knew what generation of Jews would harvest the degrees some day to be offered in Jerusalem. It was enough to believe devoutly that the day would come.

In keeping with his temperament, Herzl addressed himself to the Sultan (Palestine was then an Ottoman province) with a request for a charter for a University. He was no more successful in getting this charter than the vaster "charter" with whose attainment he was so fully occupied. However, despite the failure of this "political action", he urged Weizmann to continue with the project.

The plan was formally launched in a pamphlet published by Weizmann in collaboration with Dr. Martin Buber and Dr. Berthold Feiwel. (*Eine Juedische Hochschule*, Berlin, 1902). The young authors not merely depicted the plight of Jewish intellectuals in Europe and laid the ideological groundwork for the idea of a Hebrew University; they also presented a detailed plan for the organization and financing of the University.

More and more Jewish scholars, among them Ahad Ha'am, became fervent advocates of the University. The proponents of the "spiritual center" strove to shift the balance of Zionist endeavor in favor of a cultural institution. Many Zionists were to disagree violently with Ahad Ha'am's judgment that "the foundation of a single great school of learning or art in Palestine,

the establishment of a single University for the study of language and literature . . . would do more to bring us near to our goal than a hundred agricultural colonies." But they were bound to take to heart his more sober counsel: "Work for the national revival cannot be confined to the national settlement alone. We must take hold of both ends of the stick. On the one side we must work for the creation of an extensive and well-ordered settlement in our ancestral land; but, on the other hand, we are not at liberty to neglect to create there, at the same time, a fixed and independent center for our national culture, for learning, art and literature. Little by little, willing hands must be brought into our country, to repair its ruins, and restore its pristine glories; but, at the same time, we must have hearts and minds, endowed with knowledge and sympathy and ability, to repair our spiritual ruins."

By 1904, the plan had become sufficiently concrete to merit an office which, among other activities, conducted a poll among Jewish students throughout the world. Ten thousand questionnaires were sent out with such questions as:

1. What is your reaction to the idea of a Hebrew University in Palestine?

2. What is your reaction to the idea of a Hebrew University in the Diaspora?

3. What language would be most advisable as the medium of instruction?

The last two questions indicate how fluid the concept still was in the minds of many.

The idea had still to win wide popular backing. Another few years were to elapse before the project was to be formally accepted as part of the Zionist program. In 1913, the Eleventh Zionist Congress adopted a proposal brought forward by the Russian Zionist leader, Menachem Ussischkin, and Dr. Weizmann, that immediate practical steps be taken to establish a Hebrew University in Jerusalem. As part of his argument Ussischkin pointed out that the first Hebrew high school was soon to be opened in Jaffa. Its graduates would need a University. The Jaffa high school children created a fact which made further discussion as to the practical necessity of a University academic.

Weizmann added his plea: "Thus far little has been done about cultural work. It has been given numerous derogatory nicknames: Ahad Ha'amism, Intellectualism, and the like. Defects have been sought—and found. Of course, if we had

done absolutely nothing, no defects could be discovered. For ten years I have occupied myself with the idea, and even a decade ago it was not new to me. But then our movement showed no understanding of the question. Today the Congress finds that the time for its consideration has come.

“Naturally, I cannot tell how the plan will be realized. There are two ways: either wait until all the necessary conditions are at hand and meanwhile offer no obstacles to the project; or begin the work at once and thus overcome the obstacles and lessen the number of unfulfilled conditions.”

No Zionist Congress was likely to be discouraged by the frank admission: “Naturally, I cannot tell how the plan will be realized.” The same statement could with equal honesty have been made in regard to almost every phase of the Zionist program, and perhaps no more revealing description of the Zionist temper could have been offered than was contained in Weizmann’s casually expressed and just as casually accepted “naturally.”

Obstacles were to come from those to whom these projects appeared less obviously “natural.”

Money was needed, and Jewish men of wealth, as Herzl had already discovered, had different concepts of reality from those of young Zionist enthusiasts. Nevertheless Weizmann's spirited persuasion succeeded in enlisting the assistance of Baron de Rothschild, and arousing the interest of Professor Paul Ehrlich, then at the height of his scientific fame.

At the 1913 Congress itself the sizable sum of 365,000 francs had been subscribed. Doctors began to work for a medical school, archaeologists and naturalists made plans for institutes in their subjects. The World Zionist Organization appointed a University Committee in Berlin (then its headquarters), which was headed by Dr. Shmarya Levin, the Zionist leader, and Professor Otto Warburg, who was eventually to become the director of the University's Institute of Palestine Natural History.

Another decisive step was soon taken. With funds provided by the Russian Zionists, chief among them Isaac Leib Goldberg, the first plot of land was acquired. The site was on the highest ridge of Mount Scopus on the outskirts of Jerusalem. No better choice for natural beauty or historic significance could have been

made. On the east it commanded superb views of the rolling Wilderness of Judaea and the Dead Sea, with the rampart-like hills of Moab in Transjordan for a background. Westward, the site overlooked the panorama of Jerusalem—both the Old City within its high stone walls and gates and the wide-spreading New City—with the Temple area in the foreground. It was from this site that Titus was supposed to have launched the attacks which finally overwhelmed Jewish resistance and turned the Temple into a heap of ruins. On the mountain top from which Titus' legions hurled their projectiles, the University was to arise.

### *An Act of Faith: 1918*

The newly formed University Committee had agreed to meet a year later in Paris. The date set was August 4, 1914.

Four devastating years were to pass before even the most stubborn enthusiasts could resume the planning of the University. But, in the meantime, the Balfour Declaration had been issued. Any subsequent negotiations would now be with Great Britain instead of the Sultan—provided, of



course, that the Allies proved victorious.

The day came in 1918 when Lord Allenby entered Jerusalem. And not many weeks elapsed before Dr. Weizmann came forward with a curious proposal. Though Palestine was still an active battle-front with only the southern area liberated from the Turk, Dr. Weizmann urged that the foundation-stones of the University be laid. Lord Allenby has recorded his reaction to this extraordinary suggestion. "We were then in a precarious position in every way. Mount Ephraim, Samaria, Carmel, were all in the hands of the enemy, and there was no immediate prospect of a further advance. Dr. Weizmann, however, made light of this. He busied himself in the furtherance of Zionist plans, and within the hearing of gunshot he laid the foundations of the University. I thought then that it was an extraordinary thing and felt it much more so when we came through."

There was something else that Lord Allenby felt. He was to relate it later, when the University was actually opened: "Here was a man who *believed* and his faith helped me in my will to do my job. It was an act of faith in Palestine."

Among the many acts of faith in which the

Zionist epic abounds, this laying of the University's foundation-stone on a waste mountain-top in a time of war, is one of the most dramatic. On July 24, 1918, twelve foundation-stones to represent the twelve tribes of Israel were sunk in the summit of Mount Scopus. From all the liberated villages, *halutzim*, young pioneers, thronged to view the ceremony held in the presence of British military leaders, and Christian and Moslem ecclesiastics.

In his address, Dr. Weizmann answered the unspoken question: "It seems paradoxical that in a land with so sparse a population, in a land where everything still remains to be done, in a land crying out for such simple things as plows, roads, and harbors, we should begin by creating a center of spiritual and intellectual development. But it is no paradox to those who know the soul of the Jew. It is true that great social and political problems still face us and demand their solution from us. Jews know, however, that when our mind is given full play, when we have a center for the development of Jewish consciousness, then coincidentally we attain the fulfillment of our material needs.

"In the darkest ages of our existence we found

shelter within the walls of our schools. Those schools and colleges served as large reservoirs where there was stored up during the long ages of persecution an intellectual and spiritual energy which on the one hand helped to maintain our national existence and the other hand blossomed forth for the benefit of mankind when the walls of the Ghetto fell."

The laying of the foundation-stones had been more than a symbol; it had been a call to action. Almost immediately after the Allied victory, the process of raising funds for actual institutions soon to be built, was begun. In New York, the American Jewish Physicians Committee raised funds for a micro-biological institute as the first unit of a medical faculty. London became responsible for an institute of chemistry; and the Jerusalem Committee was fittingly engaged in establishing an Institute of Jewish Studies, to serve as the center of a future Faculty of Humanities.

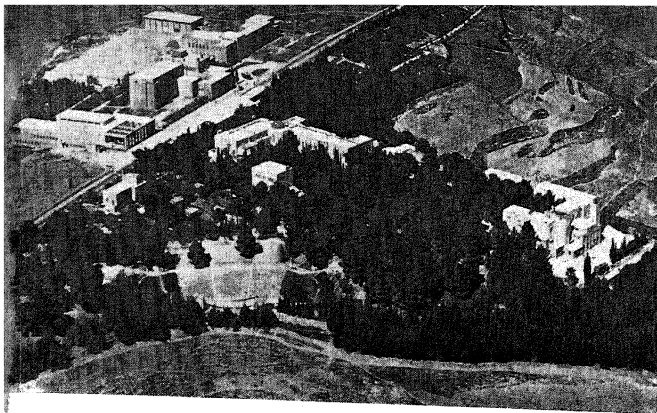
The Institute of Jewish Studies was opened on the First Day of Hanukkah, on December 22, 1924. A young American, Isidore Hoffman, graduate of a great American University, travelled 7,100 miles in order to be among the first students at the Hebrew University. "I had come

from the biggest university in the world to complete my studies at the smallest," he wrote in his reminiscences. The small American contingent assumed that there would be a professor "apiece" for each student, but when they went to register, in the proud consciousness that they were making history they discovered that over a hundred imaginative young men and women had arrived from all parts of the world.

Three small buildings, a few professors, and over a hundred students were enough. Seven years after the laying of the foundation-stones, the great of the world were summoned again, this time not to a wholly symbolic ceremony.

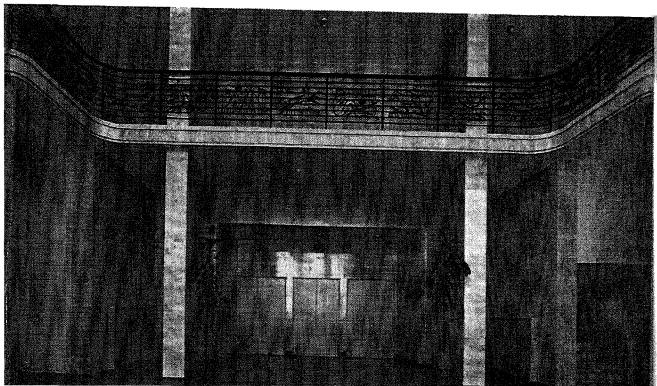
### *The Faith Justified: 1925*

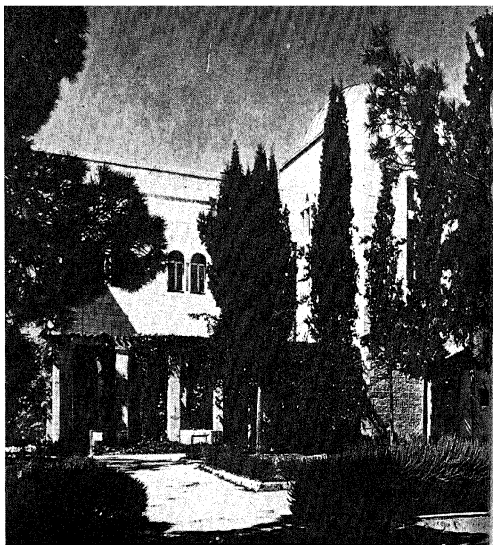
On April 1, 1925, the University was officially opened in the sublime natural amphitheatre on Mount Scopus. Marvin Lowenthal has left a brilliant description of the occasion: "Around me a vast half-bowl carved out of the mountain side and ringed with stone benches was alive from base to rim with the motley Jewish nation. Beneath me dropped an abyss, a ten-mile plunge of white rock and grey sand to the ribbon of the



*Aerial View of Hebrew University Campus,  
Mount Scopus*

*Entrance to Auditorium, Rosenbloom Memorial  
Building (Jewish Studies)*





*Chemistry Building, Mount Scopus*

*Publications of the Magnes Press*



Jordan and the blue mirror of the Dead Sea—four thousand feet below as a stone falls. Across the chasm as a backdrop for the speakers' platform, the cliffs of Moab burned thirty miles away in purple and bronze. . . .

“After the benediction, as the first hush fell, Dr. Weizmann moved forward from the center of the platform. Behind him sat a solid phalanx of notables: Lord Balfour, General Allenby, Sir Herbert Samuel, Nahum Sokolow, Ahad Ha'am, Chaim Nachman Bialik, Menachem Ussischkin, Judah L. Magnes, the chief-rabbis of Jerusalem, England, and France, and distinguished savants. To the left and right sat the spokesmen of the republic of letters and of more wordly powers: the representatives of forty-one universities (alphabetically, from Aberdeen to Warsaw), of twenty academies and learned bodies (from Amsterdam to Vienna), of ten governments, and of the Hebrew University itself. . . .”

Dr. Weizmann in his crimson academic mantle, introduced the aged Lord Balfour, then 76 years old, who had travelled from England solely to deliver the principal address at the inauguration. Bialik who turned to the youth of the Emek, standing in tight ranks in the blue and white garb

of the pioneers, with the hope that their "holy fire" would burn within the University, voiced the vast hopes held for the University. The hopes seemed to be shared by the representatives of all communities: Dominican monks in white robes, black clad priests, and exotically costumed Arab sheikhs.

At the conclusion of the ceremony, the throng that wound down the mountain-side, chanted: "And a highway there shall be and a way . . . and the ransomed of the Lord shall return and come to Zion with songs."



## CHAPTER TWO

# *The University Grows and Takes Shape*

### ESTABLISHING DEPARTMENTS

THE distinguished visitors from all parts of the world who had attended the opening of the University had to enter the taxing Zionist game of “imagining.” Those who toured the University to inspect the buildings had to be content with the future tense. Only three small unpretentious buildings were visible to the naked eye. The ac-

tual University plant hardly seemed to merit the international fanfare it had just received. But the world had understood intuitively the historic significance of this moment on Mount Scopus. Its instinct was sound. And the University was soon to justify the expectations which had surrounded its dedication, not so much because of any one spectacular contribution to the advancement of knowledge, but because of the immediate living role it began to play in the development of Palestine and the spiritual life of the Jewish people.

Contrary to the original purposes of its founders, the University began to function primarily as a research institute. There were obvious practical obstacles to the hope that the University would at once serve as an undergraduate institution where Jewish students excluded from their local colleges would be able to receive degrees. Neither the faculty nor teaching facilities for a large-scale undergraduate institution could be provided if the high academic standards of the University were to be maintained. The first Hebrew University in modern times could not afford to compromise or be transformed into a degree-mill no matter how great the pressure. It would have to begin as a research institution

adequate for its small faculty and qualified student body.

Events were to justify this decision. The research institute evolved naturally into a great undergraduate and graduate school. From its height on Mount Scopus the University spread out and developed in response to every demand of the growing *Yishuv*, the Jewish Community in Palestine. It was a dual and intertwined process. As more Hebrew speaking students began to climb up the slope, more and more buildings and laboratories began to appear on Mount Scopus. By the time of the establishment of the Jewish State, the following institutes and departments were functioning: Jewish Studies (1924); Chemistry (1924); Parasitology and Microbiology (1925); Palestine Natural History (1926); Hygiene including Bacteriology (1926); Mathematics (1927); General Humanities (1928); Physics (1930); Biological Studies (1931); Cancer Research Laboratories (1934); Department of Education (1934); Medical Studies (1939); Agriculture (1940).

The logic of necessity can be discovered in this progression. By and large, the University grew according to its financial possibilities and in

answer to specific needs. The stimulus of a specific need always elicited a response—sometimes consciously make-shift because of the lack of funds. Perhaps one of the most intriguing illustrations of the immediacy of the University's response to the life of the *Yishuv* was to be seen in the creation of a School of Law, immediately after the establishment of the Jewish State, when the University was in exile. Though Arab hostilities had not ceased, the University was already teaching the principles of international law to the new citizens of a Jewish State. But before that grandiose climax, a long road had to be travelled.

### *Serving the Yishuv*

In 1925, from the standpoint of pure science, the country was largely an unexplored field. Not very much was known about its climate, soil, sunlight and rainfall; its flora and fauna; its geological structure; its minerals, chemicals, underground water; and the diseases that afflicted man and beast and plant-life. A good deal of the knowledge acquired in purely scientific study could be applied in dealing with the public health, agricultural, and industrial problems pe-

cular to the country. There was the additional factor that, as Jews settling in their homeland, the University scientists were eager to learn and to serve for the sake of the homeland itself.

When the University was opened with three small research institutes, one of those institutes was devoted to micro-biological studies, and was even then envisioned as the Medical Faculty of the future. There was good reason to begin with medical research. Palestine was rife with endemic diseases: malaria, typhoid, dysentery, sand-fly fever, relapsing fever, skin diseases. No sound economy could be built up in a country so disease-ridden.

A few typical examples of the work done in the medical research laboratories of the University will afford an insight into their public health activities. The bacteriologists studied the incidence, transmission, and prevention of endemic and epidemic diseases. They developed vaccines for preventive immunization against dysentery, typhus, rabies and fowl pox. At the Malaria Research Station in Upper Galilee the biology of the anopheles mosquito, carrier of the malaria germ, was studied in relation to the epidemiology and prevention of malaria. Various practical

methods of preventing the spread of the disease were devised at the Station, such as placement of windows and doors at angles where the mosquitoes can be kept out.

In the field of hygiene, priority was given to problems which had an immediate bearing on health conditions in Israel, such as the influence of temperature upon the quantity and types of food required by human beings and the relation of climate and nutrition to susceptibility to infections. The chemical composition and vitamin content of the vegetables, fruit and milk produced in Israel are the subject of close research.

Tropical diseases of men and animals, particularly those caused by animal parasites, are still the special province of the parasitologists. The bionomics and systematics of ticks are closely studied in connection with tick-borne diseases. The physiology of nutrition is studied with particular reference to avitaminosis and infantile toxicosis. An interesting study has been made of the blood groups of different sections of the Jewish population of Jerusalem.

From the sociological point of view, the studies of the Hormone Research Laboratory on the problems of sterility in Israel are of excep-

tional importance. Childlessness is considered a curse in the East, and sterile women implore physicians for help so that they may satisfy their own deep-rooted desire for children and regain favor with their husbands.

### *Agriculture*

When the early Jewish pioneers came to Palestine in the 1880's they knew little about farming and less about the country in which they proposed to farm. At first they had to work by rule of thumb. Later agricultural science came to their aid, bit by bit. The Zionist Organization established an Agricultural Experiment Station; the British Mandatory Government likewise had its experiment stations.

When the Hebrew University came into the picture, there was room and to spare for all the contributions its scientists could make towards solving problems with which they were especially qualified to deal. Diseases of cattle and plants engaged the attention of the bacteriologists and parasitologists. A cattle disease known as Theileriasis, which had worked havoc in the settlements and caused severe financial losses to the

farmers, has been under control for many years, since the Department of Parasitology developed a vaccine against the disease and has maintained a vaccination service for the purpose. The bacteriologists have developed methods of preventive inoculation of fowl against spirochaetes and for vaccination against smallpox. In collaboration with the zoologists, the bacteriologists found a method for destroying a noxious flagellate in fish-ponds at a time when the whole fish-breeding industry in the agricultural settlements was in danger. By this method the flagellates were not only destroyed, but their reappearance in the ponds prevented. In the field of veterinary research, a quick and simplified test for equines has been described, and the basal metabolic rate in hens during the moulting and laying season studied together with the effect of thiouracil on moulting.

The University's entomologists have brought under control epidemics of agricultural pests like locusts, field mice, and scale insects.

That certain plant societies can be used as indicators of salty soils or of the presence of underground water has been one of the contributions made by University botanists towards the choice



of sites for new agricultural settlements. The botanists have been helpful to both farmers and drug manufacturers by their researches on the medicinal plants of Palestine. Examples of such plants are digitalis (for heart ailments), colchium (for the extraction of alkaloids), peppermint, sage, marjoram and valerian, which are grown in a number of settlements for pharmaceutical purposes.

Meteorological data gathered by University scientists have been useful in solving certain agricultural problems, planning house construction, and in climatic therapy.

The great quantities of water found underground on sites indicated by University geologists are more significant than ever since the partition of Palestine. The State of Israel must make every acre of land count in its limited territory. Without close settlement on the land, Israel cannot absorb hundreds of thousands, let alone millions of immigrants. But without irrigation there can be no close settlement, because only where there is irrigation can yields be multiplied on inferior soils. Hence the superlative importance of irrigation and of the geologists' role in finding water for irrigation.

The studies of the varied soils and of the movement of the coastal dunes inland towards the cultivated areas have had their own part in promoting agricultural progress.

In the reforestation of the country, which had been denuded of its ancient woods by neglect and vandalism through the centuries, the University botanists' studies and experiments have been very useful to the agricultural settlement agencies.

The Negev, or southern desert, which constitutes a large part of the State of Israel, has long been studied by University scientists from different angles. The meteorologists have been concerned with its peculiar climate conditions. The soil percolation and soil permeability of the Negev have been studied in connection with the storage of rain-water which otherwise drains off into the sea. A desert laboratory has been set up at Beersheba by the Jewish Agency and the Jewish National Fund, which are responsible for the development of the Negev, with Dr. Michael Zohary, Lecturer in Morphology and Systematics of Plants at the Hebrew University, in charge. In addition to studying and making collections of forest trees, ornamental, medicinal and industrial plants, pasture grasses, etc., the

Laboratory will explore possibilities of utilizing arid lands, sand dunes and similar soils. All these studies are intimately connected with the plans for agricultural and other types of settlement in the Negev. Pure science will also be served, in that the Desert Laboratory hopes to be able to add to the scanty stock of present knowledge about plant life in the desert areas of the world.

The University's contribution to agricultural progress is not limited to research and experiment. At its School of Agriculture experts are trained who are thoroughly familiar with the peculiar problems of farming in the country. Graduates of the school hold posts as teachers, government scientists, experts in settlements, agricultural administrators, and the like.

### *Industry*

Research in applied chemistry was one of the earliest undertakings of the University in accordance with its ambition to further the development of the country. The Chaim Weizmann School of Chemistry is the largest institute in the Faculty of Science. Much of its work in the field of applied science is concerned with the

problems of industry in Israel. Thanks to successful experiments with local raw materials, a number of new industries have grown up in the country. The range of the University's industrial research comprises plastics, resins, vitamins, chemicals, drugs, paints, polishes, and peat as an organic fertilizer.

The physical chemists are working on industrial research problems like the use of ethylene dibromide as a grain fumigant, the effect of bromide in the bleaching of textiles and cellulose, and the use of diphenyl for preventing decay of citrus fruits in storage and transit. Industrial research on behalf of Palestine Potash, Ltd., which holds the concession for extracting salts and minerals from the Dead Sea, is carried on by two members of the Department of Physical Chemistry.

A method of stabilizing Vitamin C in concentrates prepared from orange peel has been developed by the bio-chemists, who are also investigating methods of utilizing local waste products. Industrial chemicals are prepared by the organic chemists, while methods for producing active and stable preparations for medical and industrial uses have been developed in the De-

partment of High Molecular Chemistry. Certain industrial plastics are being produced from local raw materials as the result of research on synthetic resins and plastics and development of methods for the manufacture of those products on a commercial scale by the same Department.

The geological surveys of all parts of Palestine made by University scientists have served the purposes of both scientific exploration and economic development. Not only have sites been indicated where great quantities of underground water have been found, as already mentioned, but searches have been made in every section of Palestine, and in neighboring countries as well for metallic, non-metallic and petroleum deposits. The Department of Geology renders direct services to industry by undertaking palaeontological and petrological examinations for business firms, quarrying concerns, and oil companies.

Under the supervision of University physicists apprentices are taught to make various kinds of scientific apparatus in trade schools and factories. Instrument makers have been trained for collective settlements in the workshops of the Physics Department.

All the signs point to an era of intensive industrialization in the new State of Israel. The Hebrew University must expand its facilities for industrial research on a much wider scale than heretofore in order to be able to meet the demands that will be made upon it in the coming years for scientific assistance to Israel's young industries.

### *Education*

With the opening of its School of Education, the University broke entirely new ground in that field. The School is the only institution in Israel which trains teachers for the secondary schools and upper classes of the elementary schools. The secondary experimental school where the student-teachers receive their practice in classroom instruction is also an educational laboratory where new methods of teaching are tested with a view to their eventual adoption, if satisfactory, in other schools.

The School of Education also is a research institute for pedagogical aims and methods, where the numerous, varied, and often unique problems of Jewish education in Israel are investigated. How the School is forging ahead with its plans

for training the many more teachers who are so urgently needed in the schools of Israel has been indicated in the section "Expansion in Exile" in Chapter Four.

A striking illustration of the University's influence on the quality of teaching in Israel is what it has been able to accomplish in the secondary schools. When the University first began to admit undergraduate students, it was found that many graduates of local secondary schools could not make the grade. A committee of University teachers was set up to determine whether or not the secondary-school certificates should entitle their holders to matriculate at the University. The committee's judgment was based on the reports of a group of University teachers who made on-the-spot studies of the teaching methods employed for various subjects. In their desire to have their certificates recognized by the University, the secondary schools usually comply with suggestions made by the University teachers for improvements in the curricula in general or in the teaching of particular subjects. In this way, the University has exercised considerable influence on the secondary schools, which has largely been supplemented by the work done in

those schools by the University graduates on their own teaching staffs.

### *Adult Education*

The University's work in the field of Adult Education began even before undergraduate instruction within its walls. The following extract from one of the earliest annual reports show the awareness of the University authorities of their duty to promote knowledge in professional circles and among the general public:

"In the field of extra-mural work (as Adult Education was then called), the courses for teachers on local flora were continued during 1927-28 by the Section of Systematic Botany of the Institute of Palestine Natural History.\*

"In 1927-28 Dr. Bergmann gave weekly lectures on the History of Philosophy for the Workers Educational Committee. Professor Kligler gave a course on recent advances in epidemiology under the auspices of the Jerusalem Jewish Medical Society. A series of six lectures was delivered during the winter of 1928-29 by

\*The Institute of Palestine Natural History has since been absorbed into the present Faculty of Science.



professors and lecturers of the University at the invitation of the Society for Scientific Studies at Haifa. Several popular lectures on scientific subjects have also been delivered during the past year by members of the University staff at the 'People's House,' Jerusalem, and elsewhere."

From those beginnings developed a year-round, country-wide program of Adult Education in which the initiative taken by the University was vigorously reinforced by the public demand. The scope of the Adult Education program is wide and many-sided, taking in public lectures given singly and in series; courses for professional workers; seminars for experts; radio broadcasts; and symposia on a variety of subjects.

The subjects of the public lectures range over Jewish subjects, Oriental civilization, science, history, philosophy, literature, psychology, pedagogy, archaeology, etc. The University Committee on Adult Education, while allowing single lectures a fairly extensive place in the program, has stressed series of lectures or courses preferable for educational reasons, and shifted the emphasis more and more towards systematic study in such series or courses. Some of the courses have been given for members of the gen-

eral public wishing to improve their general education. Others were planned for special groups. For example, for several years tutorial courses in chemistry, botany and biology were given in *kibbutzim* (collective settlements) for groups comprising teachers, agricultural experts, and others whose work required some knowledge of natural science.

In accordance with the University's policy of raising educational standards in Israel, special courses have been arranged for elementary school teachers. Refresher courses given in the summers of 1941 and 1942 were followed in 1945 by the inauguration of a 160-day advanced course for teachers during summer vacations and holiday recesses in the course of three years. Teachers from all over the country eagerly enrolled in these courses, giving up all their leisure in order to do so. The first group completed their post-graduate training in the summer of 1947, some months before the outbreak of the war.

From time to time special courses have been held at the University for breeders of cattle, poultry and fish, fruit-growers, and dietitians. In these seminars laboratory work was combined with the lectures.

For several years past the radio lectures given by University teachers have been arranged in series within an Adult Education Program on *Kol Yerushalayim*, the Israel Broadcasting Service.

The public symposia arranged on the campus from time to time attracted large audiences and received very favorable notices in the press. The subjects, which were always dealt with by experts before being thrown open to general discussion, included methods of teaching oral and written expression in Hebrew; the Hebrew literature syllabus of the Israel secondary schools; vocational and pre-vocational training in Israel; adult education in Israel and Hebrew education abroad; social aspects of Jewish villages in Israel. The lectures and discussions in the last-named symposium were summed up in a little Hebrew book entitled *Lidmutho ha-bevrutith shel ha-Kfar ha-Ivri*.

Through the Adult Education Committee the Hebrew University supervises two of the *Histruth's* educational institutions; The Workers' College in Tel Aviv and the School for Civil Servants in Jerusalem.

The greater part by far of the lecturing in the

Adult Education Program is done by teachers and graduates of the University. With the expansion of the Program so many demands were made upon them that they could only have complied with all at the expense of their own work. It has been evident for some years past that a special staff would have to be trained for the Adult Education Center and that a college for teachers and others wishing to prepare themselves for work in this field comes as a logical development. The college will give three types of courses: for secondary-school graduates or others with a special bent for adult education; for cultural workers requiring advanced training (e.g. members of *kibbutzim*, army education officers, elementary school teachers); and for young people wishing to improve their own education.

### *Rediscovering the Past*

While the University was instituting departments to investigate present conditions and to assist in the building of the future of the land, the equally exciting adventure of rediscovering the past was also being pursued. The stretches of earth that were being physically revitalized were

simultaneously being restored to history. With the guidance of the University archaeologists and botanists, the youth who were recreating the homeland would also learn to recognize it. Beneath some obscure hill lay a buried glory; the field of a new colony may have been the site of an ancient city.

For Jews in Israel archaeological exploration is a kind of hunt for family heirlooms. The archaeologist's own ancestors might have worshipped in the ruins of the synagogues whose architecture he studies for the ecclesiastical fashions of the second century B.C.E. The names he deciphers on the little stone coffins known as ossuaries may have belonged to some of his own ancestors seventy generations back; their contents, for all he knows, may be ancestral bones. Be that as it may, almost anything he discovers is directly or indirectly a new historic link between the Jewish people and this soil, whether it is the parapet of some ancient fortress, or a bit of broken pottery with some revealing inscription in archaic Hebrew characters, a mosaic floor in a synagogue illustrating the sacrifice of Isaac, a coin bearing the face of Herod Agrippa or clay seals for wine jars with the vintner's name or emblem.

The Hebrew University archaeologists have done outstanding work in discovering new evidences of the Jewish past in Israel. The collections of the University's Museum of Jewish Antiquities reflect their efforts in reconstruction of ancient buildings, photographs of excavations and antiquities; potteries; ancient glass, bronze and marble relics; ancient Jewish and other Palestinian coins to the number of 4,000, and many other mementoes of the past.

Professor E. L. Sukenik, Director of the Museum of Jewish Antiquities, recently began excavations in the ruins of a fourth-century Samaritan synagogue in an Arab village overlooking the Vale of Aijalon, where Joshua bade the moon to stand still. The clue was given by several Israeli soldiers who had discovered a mosaic floor in a courtyard with a Hebrew inscription in Samaritan characters.

Two potsherds bearing ancient Hebrew inscriptions, which were found just north of the Yarkon River near Tel Aviv, led to the discovery of the remains of an Iron Age town, which may prove to have been a Jewish port in the era of the kings of Judah and Israel. The excavations were directed by Dr. B. Maisler, Lecturer at the He-

brew University in the Historical Geography of Palestine and an officer in the Archaeological Section of the Israel Defense Army. In the course of his duties as an army officer, Dr. Maisler discovered the ruins of the camp of the famous Tenth Roman Legion which was stationed in Jerusalem after the destruction of the Second Temple in the year 70 of the Common Era.

A hoard of ancient Hebrew parchment scrolls hidden away centuries ago in a cave on the northwestern shore of the Dead Sea, which was discovered in the summer of 1947 by some wandering Beduin, proved to be of sensational importance when examined by Professor Sukenik on behalf of the purchasers, the Hebrew University itself and the Syrian Monastery of St. Mark's in the Old City of Jerusalem. Preliminary scrutiny revealed scrolls of the Book of Isaiah, which were more than 1,000 years older than any previously discovered text; an ancient Hebrew epic entitled *The Struggle between the Sons of Light and the Sons of Darkness*; and books similar to those of the Apocrypha, but written in Hebrew instead of Greek.

The scrolls, when discovered, were sealed in earthenware jars in which they had been placed

after being wrapped up in linen impregnated with a preservative containing bitumen and wax.

Having acquired only part of the hoard (known as a *Genizeh* in Hebrew), the University negotiated with the Syrian Metropolitan for the purchase of the scrolls in his possession. The negotiations were broken off when the Old City became inaccessible during the siege. Later, when it was learned that these documents had been removed from the country, contrary to its laws, and were being offered for sale abroad, the Rector of the University issued a statement asking all potential purchasers to refrain from acquiring them "and thereby help to secure their return to the country to whose cultural heritage they rightfully belong."

### *Biblical Botany*

Another aspect of the past has been explored through the University's Museum of Biblical and Talmudic Botany. Flowers, shrubs and plants mentioned in the Bible, Talmud and the Gaonic literature are exhibited in this Museum,—many together with the relevant texts. In this way the exact meaning of obscure metaphors has been



revealed, and the world of nature as viewed by the prophets and sages is reflected back to modern eyes. The Museum also has a Section of Jewish and Arab Plant Lore, which is based on long study of the traditions, folk-usages and customs of the East in relation to the local flora. The literary allusions to the exhibits are the more readily grasped because they have been preserved in their natural forms and colors by a special process developed in the Museum.

### *Autographs and Portraits*

Not only the remote past is reconstructed. More recent memorials of Jewish achievement in all parts of the world are to be found in the Schwadron collection of Jewish autographs and portraits which is shown in the Jewish National and University Library. Great rabbis and philosophers, scientists and inventors, financiers, authors and artists, statesmen, Zionist leaders and many other Jewish celebrities are represented in this collection of 11,000 handwritten documents and 6,000 likenesses, some of which date back to the fifteenth century.

Einstein is represented in this collection by the

priceless original manuscript of his *Grundlagen der allgemeinen Relativitaet*; Heinrich Heine by a letter deploring his baptism; Moses Mendelssohn by some pages of his German translation of the Psalms; Rabbi Joseph Caro, author of the *Shulkhan Aruch*, by a ritual decision. The original manuscript of the Jewish national hymn, *Hatikvah*, by Naphtali Herz Imber, is here; also the contract in which the widow of David Schwartz, inventor of the "Zeppelin," sold the patent rights to the German count whose name it bears.

### *The Institute of Jewish Studies*

The heart of the University is perhaps to be found in the Institute of Jewish Studies which, fittingly enough, stands at the very center of Jewish history, overlooking the ancient Temple site and the wide panorama of modern Jerusalem. Students of the Bible can turn away from their books and regard a landscape and horizon in many essentials not different from the scenes described in their texts. The notion of studying the sources of Judaism in its historic setting kindled the imagination of the founders.

During the dedication ceremony, on the first day of the Feast of Lights in 1924, the purpose of the Institute was defined "as a center of research in Judaism—the Jewish religion, Hebrew and other Semitic languages, literature, history, law, philosophy and all other subjects pertaining to the Jewish people in general and to Palestine in particular." The Institute of Jewish Studies was the first unit in the projected Faculty of Humanities, which later was to include a School of Oriental Studies and a Division of General Humanities (history, archaeology, philosophy, Greek and Latin classics, modern languages, etc.).

The method of approach to "research in Judaism" was described by Dr. J. L. Magnes, the first president of the University in his dedicatory address, as follows:

"We plan to elucidate Judaism, to arrive at the truth concerning Judaism through research and the scientific method. Just as our fathers investigated the sources of Judaism in the manner acceptable to them, so we of a later generation plan to apply modern means and to make use of the complete apparatus that the scientific method places at our disposal. As with our fathers, so

with us, the desire is uppermost to study Torah for its own sake, for the love of study itself . . . Torah is not 'a spade to dig with.' It is the ideal of pure scholarship we wish to exalt. In all the world there is no place whose *genius loci* is more favorable to a center of the Torah than Eretz Israel and particularly Jerusalem . . .

"We want the University to be a place where Judaism in all its phases can be studied, but where at the same time it is possible to study the humanities and that which constitutes our modern civilization. How can Judaism answer the questions of modern men without scientific research into the relations between Judaism and the larger world? Judaism has numberless points of contact with the nations of history, and with the most varied views in every age and almost in every place; and it is the function of our scholars to explain in what way and to what degree Judaism has succeeded in absorbing what humanity had to offer without endangering our existence or our specific genius. Not: here Judaism, there humanity, but rather the fusion of the two into an harmonious whole—an enriched and enlarged Judaism, an enriched and enlarged humanity."

In the spirit of the above definition, Jewish subjects are studied in correlation with the larger whole of which they form a part. Jewish history is taught against a background of world history, and Jewish philosophy is viewed in its relationship with the philosophies of other civilizations. The approach is modern and dynamic, never losing sight of the "enlarged humanity" which the University's President envisioned.

## CHAPTER THREE

# *The University in World War II*

### A UNIVERSITY FOR EXILES

At no point in its career could the University afford to become an ivory tower retreat. Conceived in answer to Jewish need, it was always in the vortex of events. Not only the problems of pioneer Palestine pressed for solutions which could be sought in the University's modestly equipped laboratories. The tumult of interna-

tional developments re-echoed almost at once in the University's halls. The Nazi storm broke on Jewry only eight years after the University's foundation. On the University's staff were already scholars from all parts of the world, drawn to Palestine by Zionist idealism even before the first University buildings had been opened. Among them were such men as the brilliant young parasitologist, Dr. Saul Adler, who had left an already distinguished scientific career in England, and the student of mysticism, Gershon Scholem who like Professor Adler, was to achieve international fame.

The Nazi cataclysm added to the distinguished list. The first chapter of the "ingathering of exiles" started. Famous German scientists suddenly found themselves thrust out as pariahs. Though the University was only eight years old, it was already well enough established to be able, with the aid of academic relief funds raised in Europe, to invite several scores of refugee scholars and scientists. As new high tides of anti-Semitism engulfed the Jewish communities of Austria, Czechoslovakia and Italy, additional refugees were welcomed by the University. The appointment of so many outstanding new teach-

ers and research workers in the course of a few years accelerated the University's academic development and helped to raise the cultural level of the whole country. Europe's loss became Palestine's gain.

Students, too, came from many lands. At different periods one or another country of origin predominated numerically in the student body, reflecting at one time the development of the Jewish tragedy, at another stronger cultural bonds with Israel. In 1939-40, for example, the largest number of students came from Poland, the next largest from Germany and Austria. The successive war years brought many refugee students, each with his often fantastically incredible but true story of escape from death trains; underground fighting; slave labor camps; "illegal" migration to Palestine. Some came half-way round the world from Poland via Russia, Siberia, Japan and India. Despite all that these students had endured, many made excellent records in their studies, though life was not to prove easy in Palestine.



## *For the Common Cause*

When World War II broke out, all the scholarship and scientific skill of the University was placed at the service of the war effort. Early in 1942 the Palestine War Supply Board recognized the value of Jewish scientific participation by appointing a Scientific Advisory Committee composed of representatives of the Hebrew University, the Daniel Sieff Institute, the Agriculture Research Station of the Jewish Agency, and the Haifa Technion. This committee, which was actually a research council, had its headquarters at the University, with Dr. J. L. Magnes, as chairman, and its professor of physical chemistry, the late Professor L. Farkas, as scientific secretary. The Scientific Advisory Committee served not only the Palestine Government but the Middle East Supply Center in Cairo as well. Palestine thus took its place as the recognized scientific center of the Middle East in World War II.

The University's war work had several aspects. There was research in the fields of botany, geology, chemistry, physics and biology on special problems. Then there was the preparation of chemicals; production of scientific apparatus and

instruments; repair and calibration of apparatus. Most services of this kind, which were rendered to both the military authorities and the war industries were unavailable anywhere else in the Middle East.

Very delicate quartz plates, a vital part of the wireless equipment of aeroplanes, tanks and transmitter stations, were produced for the stabilization of frequencies in wireless transmitters. Various chemical manufacturing processes were developed in the University laboratories for the military and implemented in the plants under the supervision of the scientists. A chemical compound was devised for extinguishing fires on aeroplanes. Methods were worked out for manufacturing thermometers, aerometers, mercury switches and glass laboratory instruments. The University physicists and physical chemists collaborated in finding methods for the repair of radio-transmitting tubes for the radio-transmitting stations of the Free French forces in the Levant and of the British Navy. Soil chemists prepared topographical reports on soil conditions in various areas for the guidance of the Allied air forces in choosing sites for airfields. Glass-blowers and instrument-makers were trained for the

Controller of Manpower in the workshops of the University. These are a few examples of the many contributions to the war effort for which the University scientists were highly commended by military experts and eminent scientists abroad.

When the war spread to the Middle East, a large number of malaria inspectors for the Australian and American forces were trained at the University's Malaria Research Station in Upper Galilee, and courses in malaria field work and diagnosis were given for a group of army doctors. Bacteriologists and parasitologists gave joint courses in tropical medicine to British and American army medical officers. The clinical conferences held regularly at the Hadassah-University Hospital were always well attended by Allied army physicians. Notable service in malaria control in the Middle and Far East was given by University scientists who joined the fighting forces.

Typhus and dysentery vaccines were prepared in great quantities for troops, refugees and war workers in the Middle East. The young pharmaceutical industry was helped by the botanical researches which revealed plants of medicinal value among the native wild flora and also by the

standardizing and testing of their products by the University pharmacologists.

Manufacturers deprived of their imported raw materials by shortage of shipping space turned to the University scientists for substitutes. The laboratories searched out local raw materials and developed methods for utilizing those materials on a commercial scale. Not only that, they made for the factories precision instruments and other scientific apparatus which could not be imported during the war, and kept their old apparatus in repair as well.

Shortage of shipping space not only cut off imports of raw materials for manufacturers, but reduced to a minimum the imports of essential foodstuffs. Agricultural production had to be stepped up quickly, to feed not only the local population, but great numbers of troops. Typical of the University's services in this connection were indications for water-boring sites on arid or semi-arid land made by its geologists, which revealed large quantities of underground water for irrigation. Yields of fruits and vegetables were increased during the war as much as tenfold, thanks to irrigation. Fish-breeding in the agricultural settlements was assisted by researches

on water plants suitable for fish food. When large stores of grain were endangered by insect pests, and fumigants could not be produced for lack of imported chemicals, an effective substitute was developed from local raw materials and the precious grain saved.

Hundreds of students served in the combatant forces, the home guard, and special police units, as well as members of the scientific and administrative staffs. Both groups were often called upon to use their special knowledge and skills for military purposes.

The extraordinary services rendered by the Hebrew University did not go unnoticed by the Mandatory Power. At the end of the war, a number of the University's great scientists received citations and honorary orders from the British government. The academic recognition of Palestine's role in the war effort did not prevent, however, the steady deterioration of the political climate. With the end of the war, there came peace neither for Palestine, nor for the University. As the struggle against the White Paper policy increased in tempo, repeated curfews and disturbances kept disrupting the routine of work on Mount Scopus. Nevertheless, professors and

students doggedly persisted in conducting classes. As students were demobilized they resumed their courses, even though these had to be combined with secret Haganah training as part of the fight to open the gates of the Homeland. But the climax of the struggle against Bevin's edicts and Arab attacks was to come after the passage of the Partition Resolution, on November 29, 1947.

## CHAPTER FOUR

# *In the War for Israel's Independence*

## UNDER FIRE

THE Hebrew University and the Hadassah-University Hospital came under fire very early in the disorders that were to culminate in the Battle for Jerusalem. Isolated on the highest ridge of Mount Scopus, separated from the Jewish suburbs by a wide stretch of open country, and having the Judaeian desert literally at their backs, the

campus and the hospital were as exposed as any frontier village. They had only one connection with the city; the road which on its last uphill stretch runs between Arab fields on one side and the high-lying Arab quarter of Sheikh Jarrah on the other. To deprive Jewish Jerusalem of access to its only university and its main hospital it was necessary only to make the Mount Scopus road too dangerous for Jewish traffic.

The Jewish busses, normally carrying several thousand passengers a day to and from Mount Scopus, had to run a gauntlet of rifle and machine-gun fire, hand grenades and bombs as they made their way through the Arab quarter. Occasionally the road itself was mined. The British authorities neither protected the road themselves, nor allowed the Jews to patrol it. But the busses continued to run, with iron-wire screens over their windows to ward off hand grenades or bombs; they offered no protection against bullets.

The University and Hadassah were determined to continue their work "on the hill" as they had done in previous periods of disorder, and hoped that they would eventually get protection for the dangerous sector of the road, which was hardly



more than half a mile in length. Meanwhile, the Arabs continued their attacks. Casualties mounted. By the end of December 1947, the first month of the disturbances, the busses (and taxis and motor cars and supply trucks) were attacked so often and so savagely that the regular bus service had to be suspended. So as to reduce the risks as much as possible, certain departments were transferred to the city, but the University and the Hospital doggedly carried on where they were. Transport was limited to a minimum. The open busses were replaced by armored vehicles, which moved in convoys with Jewish police escorts, who had orders to use their weapons only under circumstances of extreme peril. Sometimes the convoys were able to go up and back once a day, sometimes only once or twice a week and even less often, depending upon conditions. Even travel by convoy was not altogether safe, as the busses could not be made entirely bulletproof. In spite of occasional casualties, the foothold on Mount Scopus was maintained for four and a half months. Then came a road disaster of such grisly horror that there could be no further question of carrying on.

At 9:30 on the morning of April 13, 1948, a

University-Hadassah convoy with ambulances, busses and supply trucks started out for Mount Scopus, after British police headquarters had twice given assurances—the second time somewhat impatiently!—that the road was clear. Ten minutes later, the leading vehicle, an escort truck, went spinning into the air under the impact of a collision with a road mine, and rolled over, immobilized. Simultaneously, a heavy burst of fire immobilized an ambulance and two passenger busses which were immediately behind the escort. The rest of the convoy succeeded in extricating itself under fire and sped back to the city unharmed except for a few minor casualties. Meanwhile, the British military authorities were being implored to dispatch immediate help to the trapped convoy. Hour after hour the discussions went on, while wave after wave of Arabs attacked the convoy, defended only by a few policemen in their over-turned truck. Finally, at 4:30 in the afternoon, seven hours after the convoy had been ambushed, a detachment of troops was sent which had to fight a pitched battle with the Arabs before they could be dispersed. By that time, most of the passengers were beyond need of help. Seventy-seven had perished, some

“mercifully” of bullet wounds; but most had been burnt alive when Molotov cocktails flung by the Arabs ignited the busses. Of the 28 survivors, 20 were injured. In that holocaust 17 eminent scientists, scholars, and workers of the University had been killed. Hadassah Hospital had lost its distinguished director and nearly sixty members of its nursing and technical staff.

In the last weeks preceding the convoy disaster, the British-Palestine Administration had been preparing for withdrawal, and visibly disintegrating in the process. The chaos they had officially predicted had come to pass. As conditions deteriorated, more and more departments were transferred from Mount Scopus to the city. After April 13 the University’s activities on “the hill” were suspended altogether. Hadassah still carried on, but only with a skeleton staff for wounded and other patients too ill to be moved. In the meantime, new emergency hospitals had been opened in the city.

The attacks on the road were only part of the hostile designs on the University-Hadassah area on Mount Scopus. Looming high above the city, the area had great strategic value. Moreover, destruction of the two institutions would have

caused the Jews losses mounting up into millions of dollars. Some of the losses, as those of priceless books and manuscripts in the University Library, would have been irreplaceable.

From the beginning of the disorders, snipers' bullets sought out sentries at their posts and went whizzing through ward and laboratory windows. One or two attempts, fortunately forestalled, were made to blow up buildings with time-bombs. Occasionally, Arab guerrilla bands attacked in some force, but were always beaten off by the guards, many of whom were students and members of the staff. All this was to be only the prelude. After the British Mandate over Palestine terminated and the Battle for Jerusalem entered its last and most virulent phase, the Arab Legion of Transjordan, which was commanded by British officers and equipped with the latest British weapons, led the attempt to force the 100,000 Jews of Jerusalem to surrender. It was then that the University and Hadassah were bombarded by the Arab Legion. Considerable damage was done to some of the hospital wards and the medical laboratories, while several other buildings were hit. The great collections in the University Library fortunately remained intact.

There was the gravest danger however, that everything would be reduced to rubble if the shelling went on. There was only one solution: to demilitarize the whole area under the United Nations. The Jewish representatives accordingly urged that this be done. After some negotiations, a demilitarization agreement was signed on July 7, 1948 (two days before the first cease-fire lapsed) by representatives of the United Nations, the Defense Army of Israel and the Arab Legion. Under the terms of this agreement the Jewish troops were withdrawn and replaced by Jewish police, while the Arab troops were also withdrawn (from a nearby strong-point) and replaced by Arab police. (All the police served under a UN commander. The UN flag flew from the buildings.)

Even then all was not smooth sailing. There were still occasional raids by Arab guerrillas, which were admittedly hard to prevent. But the Arab Legion, which had entrenched itself on the Scopus road after the British withdrawal, continued to make difficulties about the use of the road. Curiously enough, though it had been understood that the men on Scopus would be relieved at the discretion of the UN commander,

the Legion sometimes refused to let Jewish convoys pass for periods of many weeks; and nothing would be done. Such obstructions caused great hardship: food and fuel supplies ran short; the men could have no communication with their families, and even the sick could not be moved to the city for treatment. Grotesque situations arose. Two men fell ill on Mount Scopus and required operation. Since the operating rooms at the hospital had been demolished during the shelling and, in any case, all the surgeons were busy in the city, a UN jeep was to take them down. The Arab Legion refused to let the sick men pass. The jeep then transported them by another road to Kalundia airfield. From there they were flown to Haifa, and from Haifa to the New City of Jerusalem. Such was the alternative to a ten-minute ride to the city.

All in all, however, demilitarization was in the main effective. The great stone buildings on the campus and the hospital still stretch along the summit of Mount Scopus, dominating the skyline of Jerusalem as before. Much of the damage done by shelling has been repaired.

## *In Exile*

At every stage of the slow and stubborn retreat from Mount Scopus the University, like most other exiles, had first of all to answer the question of where to go? What with a chronic housing shortage and evacuees crowding into the central parts of the city from the outskirts, Jerusalem offered few choices to the University-in-Exile. Since there were no large buildings available, the only alternative was to split up and scatter offices, laboratories, institutes and departments wherever a few rooms could be rented or shared. Executives turned their homes into offices, teachers gave lectures in their own studies or housed their laboratory equipment in their homes. Not till eight months after the convoy disaster in April was it possible to lease considerable space in the Terra Sancta College, a Catholic institution for Arab boys that had ceased to function owing to the war. Even then, many University activities remained dispersed in various premises. At one time, the University was functioning under some twenty different roofs in the city; but it *was* functioning. Not for a day throughout the siege were teaching, research, or

administrative activity suspended. Going into exile eased, but did not solve, the tense problems of security, communications, wartime administration, and of teaching and research under such conditions.

In the spring of 1948 no one in the city of Jerusalem was safe anywhere, at any time. Bullets flew about everywhere, by day and by night. Shells crashed on pavements, blasted their way through ceilings and windows, shook large apartment houses to their foundations. Much time had to be wasted in shelters during bombardments that lasted for hours.

Lack of gasoline for civilian transport and the requirements of the defense combined first to restrict and then to suspend the bus services within the city. Members of the staff had to walk from one end of Jerusalem to the other to reach their temporary working places. Getting work done was not simple when merely attendance, which in any case had become haphazard as many of the staff were serving in the home guard or performing other para-military duties, presented so much difficulty.

Wartime administration had become incredibly complicated, even apart from the depletion of



staff. Telephone wires were being constantly shot down, so that the instruments were out of order oftener than not. The mails were irregular. For nearly two months during the siege, Jerusalem was cut off from the world because the road to Tel Aviv was blocked. Then work had to go on in a vacuum, but go on it did.

Teaching had become sporadic. Most of the students were in the army, others in the police force, still others were working on scientific tasks connected with the war. Those stationed in or near Jerusalem came to lectures when and as they could, read assigned books when possible, somehow maintained contact with their teachers. At times, when it was more or less practicable, University professors went out to lecture to their students in camp, or kept up instruction by correspondence. The spring semester was prolonged well into the summer to make up partially for time lost from studies.

When the armistice went into effect late in July 1948, it was hoped that the new academic year could be inaugurated in November (after the High Holydays) as usual, as by that time the Catholic college had been rented by the University. Prime Minister Ben-Gurion agreed to re-

lease the students from military service as soon as possible, and arrangements for reopening the University were confidently made. But renewed fighting in certain sectors caused delay, and it was not until late in the spring that several hundred students serving as privates and non-commissioned officers were discharged; the release of officers of the higher ranks was promised for an early date. Finally, the academic year of 1948-49 was inaugurated, over six months late, on April 24, 1949. With the formal opening were combined the graduation exercises, usually held in December during the Hanukkah recess, but which had also had to be postponed owing to war conditions.

The teaching program of the University-in-Exile included all subjects in the curriculum, excepting only a few first-year courses in the natural sciences and agriculture, for which laboratory facilities were lacking. The enrollment for 1948-49 reached 871, as compared to about 1,000 for the previous year.

The 48 graduates were evenly divided between the humanities and the sciences, 24 being awarded M.A. and 24 M.Sc. degrees. On the same occasion five doctors' degrees were conferred on

graduate students. In 1949 the University had 806 graduates, all holding Masters' degrees. The number of Ph.D. degrees had reached 80 by that time.

At the commencement exercises two of the five Ph.D. degrees were conferred upon the first non-Jewish recipients of degrees from the Hebrew University. One of the two recipients was M. Jean-Marie Bauchet, known as Father Paul, a priest in the Carmelite Order in Jerusalem. The subject of Father Paul's thesis was "The Onomatopoeias in the North Semitic Languages." The second Ph.D. was awarded to an American, Mr. Morton Smith, who held a scholarship in theology from Harvard University for graduate study at the Hebrew University. Mr. Smith's thesis dealt with "Parallels between the Gospels and the Tanaitic Literature."

During the War of Independence the University's physicists and chemists rendered indispensable services in the equipment of the land, sea and air forces of Israel. None of the details has as yet been disclosed to the public, but it is no secret that the Professor of Theoretical Physics at the Hebrew University, Dr. G. Racah, holds a leading post in the Scientific Section of the army,

and that many of Israel's military victories could not have been achieved without the services of that Section. Nor is it a secret that the Army Department concerned with topographical studies is headed by the Associate Professor of Soil Science at the University, Major A. Reifenberg. The Chief of Operations of the General Staff of the Israel Army, Colonel Yigal Yadin, holds an M. A. degree in archaeology from the Hebrew University and was writing his thesis for the Ph. D. degree when the war broke out.

Practically the whole student body, many graduates, teachers and other staff served in the army. Whole companies—both officers and privates—were composed of Hebrew University students. Of the 35 soldiers who were ambushed and killed on their way to relieve the ill-starred settlements of the Etzion bloc in the hills near Jerusalem, 17 were University students. The University was represented on every front, from Upper Galilee on the Lebanese-Syrian frontiers in the north, to the deep Negev in the south, close to the Egyptian border. Its teachers and students were conspicuous in the defense of the University itself and in the Battle for Jerusalem. Some of them led or took part in the military

operations for opening the road from Tel Aviv to besieged Jerusalem. Over 100 Hebrew University students and graduates fell in the defense of Israel. Many others were injured, maimed, or taken prisoners of war.

An amazing feature of the siege of Jerusalem was that there were no epidemics, though all the conditions were conducive to the spread of disease: a lack of food, water and fuel; the breakdown of refuse disposal; and long periods spent in congested air-raid shelters.

In the prevention of epidemics the measures taken to ensure a pure, if limited, water supply for Jerusalem, played a major part. Anticipating that the Arabs would cut the mains and sabotage the pumping stations through which Jerusalem's normal water supply was brought up from the coastal plain, the Jewish authorities had a survey made of all local reservoirs, tanks, wells and cisterns. Calculations showed that a minimum daily ration of 10 quarts per capita for all purposes was available for several months. So much for quantity; but random tests of 100 cisterns, most of which had been out of use for years, revealed that the water in 90 was highly contaminated. The Acting Head of the University's De-

partment of Bacteriology and Hygiene, Professor L. Olitzki, who was a member of the committee dealing with the water-supply problem, undertook to set up a special laboratory in his Department for testing and chlorinating the water distributed to the population during the siege. Though the Jews of Jerusalem literally had to drink "water by measure," their scanty ration was wholesome and pure thanks to these precautions. This was one of the vital ways in which the University helped to avert epidemics of typhoid and dysentery during the siege. Another important contribution to the public health during the siege of Jerusalem was made by the University laboratory which carefully tested the food rations for contamination.

Much credit for keeping the beleaguered city free from disease is due to the Army's Department of Hygiene, whose Jerusalem Section is headed by Dr. M. Yoeli, a University parasitologist.

In the spring and summer of 1948 the swampy areas in Upper Galilee were more exposed to a malaria epidemic than for many years past. The control measures that were usually taken immediately after the heavy winter rains were all but

impossible to implement, owing to the wartime shortages of manpower, equipment, and transport facilities. Moreover, the contiguous Arab areas were inaccessible being enemy territory. Nevertheless, with the scanty facilities at its command, the University's Malaria Research Station at Rosh Pinah not only averted an epidemic but kept the incidence of the disease down to a very low figure among the civilian population. No figures are available for malaria cases among the troops, but they cannot have been high.

The Malaria Research Station was used as a regional laboratory by the Israel army. The Station is headed by Dr. G. Mer, Professor of Epidemiology, who is also in charge of the Army's Preventive Medical Services, and represents Israel in the United Nations World Health Organization (Eastern Mediterranean Section).

Another scientist, Professor O. Theodor, medical entomologist, investigated the problem of the ticks which transmit relapsing fever. These ticks bred in the deserted houses and ruins occupied by the Jewish troops during the fighting and presented a serious menace to the health of the Army. Fortunately, qualified University scholars were available to the Field Hygiene Service.

## *Expansion in Exile*

Apart from all the technical difficulties of maintaining the University-in-Exile, there was the financial problem. The University's needs always outran its income; during the war expenses soared for all sorts of unforeseen items connected with security arrangements and maintenance in rented quarters. Under such conditions, it would have been no inconsiderable achievement merely to maintain the *status quo ante*, and not to have proceeded—as if nothing had happened—to implement plans made in 1944 for postwar growth and expansion. The plans called for the establishment of a medical school, a law school, a department of economics and social sciences; and various new courses in the old institutes and departments. They called for new equipment, more money for research, new books, and additional teachers; the School of Education and the School of Agriculture were to be enlarged.

Had the University been an ivory tower institution, there might have been some point in waiting for the implementation of this program until return to Mount Scopus became possible.



But the Hebrew University was not sufficient unto itself; it was, and is, part and parcel of the Jewish renaissance in the Land of Israel; and must function with close regard to the needs of the country.

While the University was struggling to function in makeshift premises in the city, tremendous changes had taken place. The State of Israel had arisen, scores of thousands of immigrants were streaming through the port of Haifa, and the war of defense was being pushed with superhuman energy. The State, the immigrants, and the war effort—all urgently needed of what the University could give—but could give adequately only if the expansion program were speeded up.

### *University-Hadassah Medical School*

In the normal course of events the first undergraduate medical school in Israel would have been opened in November 1948, as the climax of twelve years of close partnership between the University and the Hadassah Women's Zionist Organization of America. Back in 1936 the two had come to an agreement for founding a joint

Medical Center, which was to comprise a Medical School for Post-Graduate Study and Research to be established by the University, while the Rothschild-Hadassah-University Hospital and the Henrietta Szold-Hadassah School of Nursing were to be built by Hadassah on Mount Scopus. (Hadassah had maintained a hospital and nursing school in the city for many years, but under the arrangement with the University, it expanded their scope and built large and splendid new structures to house them.) When the Medical Center was completed in 1939, the medical research laboratories of the University and the clinical departments and laboratories of Hadassah were united in a Pre-Faculty of Medicine, which was to be superseded by a full faculty at the time of the opening of the undergraduate medical school.

The preparations for opening the University-Hadassah Medical School were very far advanced when the two institutions were forced to go into exile. The building operations on Mount Scopus had, of course, to be halted, but though the prospects for opening the school in the discernible future appeared dim, other plans were continued. For example, new teachers were appointed (in

addition to the clinicians and research scientists of Hadassah and the University, who form the large nucleus of the staff), and promising young members of the two staffs were sent to the United States for post-graduate study in preparation for teaching in the medical school. The emergency spurred rather than retarded the joint fund-raising efforts in America of Hadassah and the American Friends of the Hebrew University.

In spite of all gloomy expectations to the contrary, the Medical School was opened on May 17, 1949, only six months later than scheduled. The University and Hadassah had been asked by the Israel military authorities to open the school so that medical students who had been recalled from foreign universities to serve in the defense forces of their country and who could now be relieved of military duties, would be able to complete their studies. Such a request could not be refused, even though Mount Scopus was still inaccessible. The curriculum for the Medical School had previously been worked and teachers were available. Substitute buildings in the city were put at the disposal of the school by the Jewish military governor of Jerusalem. Paradoxically, the very difficulties of the war led to the opening

of the Medical School sooner than had been expected.

The school was opened with 45 students, chosen from among more than 100 interviewed, after rigid screening and tests. Not all the successful candidates were recalled Israelis who had gone abroad to study for lack of a medical school in their own country. Some were non-Israelis who had voluntarily interrupted studies in their native countries to fight Israel's war. Others had attended various universities in Europe, fleeing from one country to another at the approach of the Nazi hordes. There were ex-fighters from the undergrounds of a dozen countries among them, former prisoners of concentration camps, and inmates of the British detention camps on Cyprus. Six of the 45 medical students came from countries to which they were free to return, but they preferred to complete their studies in Jerusalem, having determined to cast their lot with the new State of Israel.

Since all the medical students had already attended other universities for at least five semesters, the University-Hadassah Medical School had to begin its work with third-year courses. This unorthodox procedure was expected to

prove of benefit not only to the students, but to the country at large. Israel would have home-grown physicians two years earlier than if the School had begun to function in the customary fashion. What with the extensive requirements of the State for public health officers and the multitudes of immigrants needing expert treatment after the physical and mental torment of Hitler's Europe, the graduates would have plenty to do.

In the summer of 1949 another class of 24 students was admitted. Because of previous study they were eligible to start in the eighth semester. In April 1950 a class of 50 was admitted to the sixth semester. In addition to these regular students, the Medical School in February 1950 undertook a special course for a group of 65 students who had almost completed their medical studies abroad but because of political reasons were forced to leave their Universities before receiving their degrees. This group was divided among five hospitals in different parts of Israel to complete a year of clinical studies. After passing the regular Medical School final exams they are to serve an internship of one year. A special committee consisting of Medical School faculty members, a staff tutor from each of the partici-

pating hospitals and representatives of the various medical bodies and institutions of Israel is supervising this course.

The Hebrew University and Hadassah received the honor of being the perpetuators of the proud Jewish tradition of healing. They earned it the hard way, by decades of intensive service and study in Israel itself.

### *The Jewish State Needs a Law School*

With the end of the British Mandate, the Government Law Classes, which had been conducted for almost 30 years, were automatically discontinued. This created a gap in legal training which had to be spanned without delay in view of the urgent demand for trained lawyers, judicial officers and legal experts. The Hebrew University, having offered courses in Jewish law and international relations for many years and having planned eventually to set up a Faculty of Law, realized that a new field of service had been opened up to it by the changed conditions in the country and expedited its plans in law as it had already done in medicine. No time was lost in organizing a School of Law, which was able to

admit its first students by the autumn of 1949.

The students receive a theoretical grounding as well as practical instruction in the law. The curriculum is so planned that the alumni will not only earn the degree of Magister Juris, but will receive a well-rounded general education. Research in jurisprudence will be one of the major objectives of the School.

The four-year course includes Palestinian Law, Jewish Law and Roman Law. Since Palestinian Law under the Mandate was based on several legal systems and since this will probably remain the case until substantial progress will have been made in codifying the laws of the State of Israel, the students must be familiarized with those systems. Jewish Law will have an important place in the curriculum not only in its historical and dogmatic aspects, but in relation to its integration into modern life. Roman Law is included because a knowledge of that subject is still important in the training of a modern jurist. Courses are also given in political economy, sociology, psychology, philosophy and public finance.

All signs point to the new Law School's becoming a significant factor in framing and developing the legal structure of the State of Israel,

shaping its legislation, and promoting the civic education of its people.

### *Economics and Social Sciences*

Very wide opportunities are available to young men and women in Israel who wish to qualify as civil servants, economists, sociologists, administrators, business and public service executives, municipal officials, and the like. Even before the new political order in Israel, the demand for well-trained professional workers in these fields by far exceeded the supply. The shortage has become acute now that the State must staff its numerous departments, public service bodies must expand their scope to meet new contingencies, and all sorts of new commercial and industrial enterprises are being launched.

The University had been working steadily for some years towards the creation of a Department of Economics and Social Sciences capable of providing both technical training and broad theoretical instruction. In view of the urgent situation which arose with the creation of the State, the University authorities decided to proceed with their plans without waiting until more normal



conditions would simplify the task of setting up the Department.

In many respects Israel is the economists' and sociologists' paradise, with its uniquely mixed population (its Jews hail from 55 countries) and its variegated economic systems, ranging from the mediaeval in the Arab sector to the ultra-twentieth-century in the Jewish collective settlements. Any constructive approach to a solution of the manifold economic, social and cultural problems must be based on objective scientific research on the university level, research which, to be helpful and conclusive, must range over the economic and social conditions prevailing throughout the Middle East.

The curriculum of the new Department includes General Sociology, Jewish Sociology, Demography of the Jews, Economics, Statistics, Economics and Sociology of Palestine and the Middle East, the Co-operative Movement, and the Jewish Labor Movement. (A Chair of the Jewish Labor Movement was recently endowed by the Workmen's Circle (*Arbeiter Ring*) of the United States.)

## *School for Social Service*

At the request of the Israel Government, the University has undertaken to supervise the curriculum, appointment of teachers and admission of students to the School for Social Service, which was originally founded by the late Miss Henrietta Szold for the Social Service Department of the General Council of the Jews of Palestine, and was taken over by the Israel Government when the Council was dissolved after the establishment of the State.

The University was impelled to undertake this new responsibility by its realization that social welfare workers must have the advantage of academic training if they are to be able to cope with the complex problems presented by the heterogeneous immigrants from Europe and the Middle East, and to assist in their satisfactory integration into the economic, social and cultural life of Israel.

## *The B.A. Degree*

Another example of the University's policy of going ahead with its plans while in exile was the introduction (amounting to a major departure)

of courses leading to the degree of Bachelor of Arts. Previous to 1949, the first degree which the University offered was the Master's. The change, which for the present is limited to the Faculty of Humanities, was prompted by two considerations. Experience had shown that not all students were qualified for specialization to the extent required for a Master's degree, which is essentially a preparation for an academic or professional career, and that, therefore, students should be permitted to enroll in courses leading to the Master's degree only after having demonstrated their fitness for higher studies. The other consideration was that all high school graduates, whether or not they intended to enter academic or professional careers, should receive a well-rounded Jewish and general education that would fit them for intelligent living.

Candidates for the B.A. degrees are required to take a three-year course. Those who study for an M.A. degree attend the University two years longer. (Five years of study are now required for the M.A. instead of four years, as previously.)

In connection with the changes in the program of the Faculty of Humanities, Dr. Alexander M. Dushkin, formerly executive vice-president of the

Jewish Education Committee of New York and one-time Lecturer in Education at the Hebrew University, was appointed Director of Undergraduate Studies, with the rank of Professor.

### *Teacher Training*

While the University was opening new schools in exile, its School of Education began to enlarge its facilities for training teachers for the high schools and upper elementary-school grades as well as instructors for the teacher training schools. This was in line with careful plans drafted in previous years to cope with the chronic shortage of teachers, which became painfully acute with the mass influx of tens of thousands of children and teen-agers. When the *Knesseth*, the Parliament of Israel, passed an Education Bill which for the first time assured free and compulsory schooling for all children between the ages of 6 and 13, and free education for all youngsters between 13 and 17 desiring it, the urgency of the teacher-training problem reached its peak.

The role which the University's School of Education envisaged for itself was well defined by the McNair Commission which was sent by

the British Colonial Office to Palestine in 1935 to survey the Jewish educational system. The relevant passage reads as follows:

"Great as are the services which the University is already rendering to the Jewish people both inside and outside Palestine, there is no greater service that could be rendered by it to them now than to extend its concern with the training of teachers in the Colleges and to expand the output of its own Department of Education, and, in this way, to take the lead in a big forward movement for the improvement of the quality of teaching in Palestine."

On the strength of this recommendation the late Palestine Government made a grant to the School of Education shortly before the end of the Mandate; a grant was also received from the National Council of Jewish Women in the United States. These special funds enabled the School to start its expansion plans while the University was still cut off from Mount Scopus. The University's development program includes more commodious quarters for the School of Education, and a special building on Mount Scopus for the experimental secondary school attached to it; but that must wait for the day when building opera-

tions can be resumed on the campus. In the meantime, the School is actively proceeding with plans that will enable it to train more teachers for Israel.

### *Adult Education*

Though the insecurity of the roads, continual curfews, and the general military situation seriously interfered with the Adult Education Program of the Hebrew University, the work was continued on a more limited scale. While most regular activities had to be suspended, others replaced them to meet the needs of the hour. Even when the war was at its height, lectures were given in Israel army camps, chiefly in the Jerusalem area and in the sector between Jerusalem and Tel Aviv.

As soon as the shooting war was over—and even somewhat earlier—regular work was resumed wherever possible. University teachers gave a series of radio lectures which were transmitted to all parts of the country by the government-operated Israel Broadcasting Service. A special series of lectures on education in citizenship was given for the benefit of recent immigrants who had enjoyed few or none of the rights of citizens in their countries of origin. Public lectures by

University teachers and distinguished guest professors from abroad were given for the special benefit of the people of Jerusalem, who had been deprived of cultural advantages for many months.

When communications were partially restored with the Negev, University lecturers revisited the isolated little settlements and were welcomed with touching appreciation. No less cordial was the reception of those who came again to lecture in remote frontier villages and military outposts in Upper Galilee.

Representatives of the University Adult Education Committee and of the Education Department of the Israel Army cooperated in elaborating a two-year program of compulsory studies for the regular army.

In September 1949, the University decided to broaden its Adult Education Program. To that end a Center of Adult Education was established to coordinate and develop the activities which the Hebrew University conducts jointly with other institutions in Israel. The Center will produce textbooks and other publications for Adult Education requirements. Instruction in science, art and literature will be organized by it for groups in various parts of the country. Finally, the Center

will establish and maintain a College in which teachers, instructors and associated workers will be trained for the special tasks of Adult Education. The management committee of the Adult Education Center will be composed of Representatives of the Hebrew University, the Government of Israel, and the Jewish Agency. There will also be a Council of representatives of the cultural institutions cooperating with the Center. This program devised while the University was in exile, is already being implemented.



## CHAPTER FIVE

# *The Hebrew University and the State*

### SERVING THE STATE

THE interest of the late Mandatory government in the Hebrew University was never more than tepid at best. It never acknowledged any moral or financial responsibility for the only University in the country which was always open to qualified students of all races and creeds and which consistently furthered the welfare of the entire

population by its scientific activities. The sum total of the financial aid extended by the Mandatory government to the University can be disposed of by mentioning a number of small grants for certain specific pieces of research, a gift of a few thousand pounds in recognition of the University's services in World War II, and the above-mentioned subsidy to the School of Education a few weeks before the end of the Mandate. There was also a certain amount of collaboration between government departments and the University laboratories. Examples of such collaboration were to be found in the field of public health and of archaeological investigation. The Mandatory Government's record in regard to the security of the Mount Scopus road and the University campus has already been discussed in the section "Under Fire."

When foreign rule was superseded by the State of Israel, momentous changes took place. The attitude of the State towards the University was defined in a resolution adopted by the former on August 4, 1948, less than three months after the creation of the State.

"The Government of Israel resolves that in the future, as in the past, the city of Jerusalem shall

be the religious, cultural and scientific center of the entire country and of the Jewish people.

"The Government therefore resolves that it is incumbent upon the Hebrew University to continue its activities and to develop them in Jerusalem, as a central scientific institution of Palestine and the State of Israel.

"The Government of Israel will extend to the University all assistance possible for its maintenance, development and the expansion of its work.

"In view of the lofty mission to be performed by the Hebrew University in the life and cultural development of the Jewish people, the Government calls upon Jews throughout the world to come to the aid of the University in the fulfillment of its tasks."

The above resolution was based on talks between representatives of the University and the Prime Minister, which were later summarized in a memorandum in which the economic and spiritual significance of the Hebrew University and the Hadassah-University Hospital for Jerusalem were stressed, and the possibilities of fruitful cooperation between the University and government departments outlined. A strong plea was made for financial support from the State and the

Jewish Agency while safeguarding freedom of thought and of scientific activity.

It was pointed out in the memorandum, that in the course of the next few years, the University and Hadassah would together be spending about IL1,250,000 a year on maintenance. In addition the University alone would invest between IL1,500,000 and IL2,000,000 in building for new institutes, and about IL1,500,000 on the first buildings and early development of the projected University City on Mount Scopus, where there would be a residential quarter for University and Hadassah personnel, dormitories for students, and buildings for the experimental secondary school of the School of Education, the Conservatory of Music, and the New Bezalel School of Arts and Crafts.

The expenditure of such large sums for current needs and buildings within the next few years was bound to give a fresh stimulus to the economy of Jewish Jerusalem. Apart from this direct stimulus, there would be the indirect assistance which the Faculties of Science and Medicine could give by attracting to Jerusalem industries like the manufacture of drugs and precision instruments. Furthermore, the University envisaged the de-

velopment of a great medical center which would attract considerable numbers of patients seeking treatment at the hands of world-renowned specialists teaching at the Medical School.

The very fact that the University exists in Jerusalem enhances the spiritual and cultural significance of the Holy City for Israel itself and for World Jewry. Two Jewish world conferences have already been held in Jerusalem at the University's initiative, one for the advancement of Jewish scholarship and the other in the interest of Jewish Education in the Diaspora. Such a beginning could be extended indefinitely, with the University becoming the seat for all sorts of Jewish world gatherings of a cultural nature and for general international conferences. In the latter respect, the Hebrew University has much more to offer than other institutions of higher learning in the Middle East.

### *Staffing the Government*

The infant State of Israel would have been hard put to fill key posts in its numerous departments had it not been able to draw on the officers, staff and alumni of the University for highly special-

ized services. For example: The Chief Justice of Israel, Mr. Moshe Smoira, a distinguished member of the Jerusalem bar, is a member of the University's Board of Governors and Executive Council. Rabbi Simha Assaf, Professor of Geonic and Rabbinic Literature, and a recognized authority on Jewish jurisprudence, has a seat in Israel's High Court of Justice. One of the University's first students, Mr. Eliahu Elath, is the Israel Ambassador to Great Britain. The Administrative Adviser of the University, Mr. Shlomo Genossar (Ginzberg), son of the Hebrew philosopher Ahad Ha'am, is Israel's Minister Plenipotentiary and Envoy Extraordinary to Italy. Two teachers from the University's Institute of Jewish Studies, Professor Joseph Klausner and Professor H. Tur-Sinai (Torczyner), headed the old Hebrew Language Council. Dr. L. Picard, Professor of Geology, is director of the Geological Service of the Ministry of Trade and Industry. The Professor of Statistics, Dr. R. Bachi, is the Government Statistician and was largely responsible, in that capacity, for carrying out the enormously complicated task of assembling data for Israel's first census.

The head of the School of Oriental Studies,

Professor L. A. Mayer, is honorary adviser to the Government Department of Moslem Affairs. The head and secretary of that Department are alumni of the School. The Arabic Section of the Israel Broadcasting Service is headed by Mr. I. Shamosh, a teacher of Arabic at the University. Most of the officials in the Middle East Department of the Israel Foreign Office are alumni of the School of Oriental Studies. One former student of the School who has been much in the public eye is Mr. Reuven Shiloah, head of the Israel delegation at Rhodes, where the negotiations eventuated in the armistice with Transjordan.

The State has called not only upon individual teachers of the University for specialized services (which they give while continuing at their posts), but also upon whole University departments. For example, the Department of Bacteriology and Hygiene has been called upon to function as the national Salmonella Center for the State of Israel. Salmonella is an important factor in investigating the epidemiology of enteric diseases, such as typhoid and para-typhoid, in both human beings and animals. The Department has received the major diagnostic sera and corresponding test strains from the International Salmonella Center

in Copenhagen, which is financed by the World Health Organization.

Representatives of the University also have a share in shaping the development and reconstruction program of the Government through the Israel Research Council, which superseded the former official Bureau for Scientific and Industrial Research. Four of the University's top-ranking scientists and its executive vice-president represent it on the new Research Council, whose director, Professor Samuel Sambursky, an experimental physicist, served in the same capacity in the old Bureau.

The Research Council has made a grant to the University's Department of Botany for country-wide research on the distribution, systematics and ecology of weeds, which the Department had previously studied only in certain areas. It is hoped that the botanists' researches will enable them to develop efficacious methods of extirpating weeds, which cause the farmers of Israel heavy losses year after year.

Dr. Curt Wormann, Director of the Jewish National and University Library, has been appointed by the Research Council as head of its Advisory Committee on Scientific Libraries.



The various services to the State which have been enumerated here are only the beginning; there will doubtless be many more as the years pass. But the main outlines of the University's role in the State are already clear. It is to buttress the Jewish position in Jerusalem culturally and spiritually, and in the economic sense. It is to render scientific and other services to Government departments, to provide the facilities for training increasing numbers of young men and women for the various professions the growing land requires.

### *Democracy in Practice*

The democratic spirit of Israel pervades the whole campus of the University.

Academic freedom has always been assured to the teachers. No censorship, formal or informal, is exercised over their lectures, researches, or publications. Loyalty tests are unheard of in Israel in general and at the University in particular. No one questions the right of the University teachers to take the unpopular side in controversial subjects, or to belong to any political, economic, or social group of their choice.

Self-government was accorded to the academic

staff as soon as the organization of the University permitted. An Academic Council to advise the Board of Governors was constituted soon after the University was opened. The Council was composed of the University professors and Jewish scholars in many countries, and was intended as a temporary expedient until a Senate could be constituted. Since many of its members lived abroad, the Academic Council could not be convened at frequent intervals. Current academic affairs were therefore dealt with by a University Council composed of the professors and heads of institutes under the chairmanship of the Chancellor. In 1935 the University Council was superseded by the University Senate, which included all the professors and representatives of all other teachers. The Senate is the highest academic body of the University, and entirely autonomous. It advises the Board of Directors on all matters within its competence, and elects the Rector as the academic head of the University.

The student organization is autonomous in every way. Since every student is expected automatically to join it as soon as he is admitted to the University, all groups and trends of opinion are represented within it. Its executive committee is

made up of representatives of the various parties to which the students belong. The Student Organization conducts a forum of its own, and is free to invite any lecturer and to choose its own subjects for lectures, discussions and debates.

The administrative and technical staffs of the University have their own union within the General Federation of Jewish Labor in Israel which negotiates with the Administration on behalf of the staff.

During the war, the proportion of Palestinian students, who had been in the minority, rose to as high as 70%, partly because students from abroad had great difficulties in reaching the country and partly because they themselves could not go abroad to study professions for which facilities were not yet available in Palestine.

The end of World War II brought the first large contingent of American students to the University—about 150, mostly G. I.'s. Several hundred more applied for admission the next year, but the violence which broke out immediately after the announcement of the Palestine Partition Plan and the University's own difficulties in exile interfered with their plans. Many of those who were already at the University remained to de-

fend Jerusalem and Israel with great courage and gallantry.

Though the tuition fees are very moderate, many able students would have to forego a higher education, for lack of time or opportunity to work their way through college, if the University itself did not help them. Scholarships alone are usually inadequate even for minimum needs. The University therefore makes full or part-time tuition scholarships available, extends small grants and loans, and allows (through the Students' Organization) subsidies for meals, room rent, etc. In 1946-47, the last normal year before the War of Independence, the total sum of the tuition fees came to barely 50% of what the students would have paid had they been charged the full amounts. The rest was the University's gift to them.

### *Bridge Between East and West*

The great universities of all countries include the Middle East in their programs of research and instruction as a matter of course. The history, religions, races, languages and literatures, art and archaeology of the cradle of civilization are too

important to be overlooked. The Hebrew University not only shares that view, but has its own specifically Jewish reasons for holding it. Life in Israel brings home the significance of facts not realized in their full implications in the Western world, such as: that the Patriarch Abraham came from Ur of the Chaldees, a kingdom lying between the Euphrates and Tigris rivers; that the Torah was given on Mount Sinai by the Egyptian-born Moses; that the Hebrew language is Semitic in its origins, like the Jewish people itself. The study of Eastern civilizations therefore offers precious opportunities for delving deeper into the sources of Jewish life. Finally, a knowledge of the Orient in the past and present is of high importance to Israel because it is in and of the East, surrounded on all sides by Arab peoples and by adherents of the Islamic religion.

All these considerations—the importance of the Eastern civilizations in the history of mankind, the Oriental origins of the Jewish people, and the geographical situation of Israel in the midst of the Arab-Moslem world—impelled the University to open a School of Oriental Studies in 1926. The School set itself two major aims: first, to train Orientalists who, as teachers, scientific workers,

lexicographers, writers, translators and officials, would be able to promote good relations between the Jews of Palestine and the Arab world; the second aim was to carry out research projects of value to Oriental scholarship in and for itself, in the true scientific spirit.

One of these research projects was to edit and annotate the hitherto unpublished manuscript of an important work on the early history of the Moslem countries. Two volumes out of a possible ten or twelve have been issued for the School of Oriental Studies by the Hebrew University Press. A third is in the press, and two others are in preparation. The second research project was the compilation of a vast concordance to classic Arabic poetry (up to the Umayyad period). This branch of Arabic literature is unusually voluminous because books on history, geography, philosophy and similar subjects are often written in verse. The number of index cards prepared for the Concordance, which is still in preparation, already runs into the hundreds of thousands.

Orientalists are not much in the public eye, and the man in the street knows little about them or what they are doing. That does not apply to doctors or medical scientists. The great Medical

Center created by the University and Hadassah, the only one in the Middle East, is familiar visual evidence of how Western science is bringing health and healing to the Middle East. The Arabs of Palestine are not alone in benefitting from the Medical Center. The Arab elite and even royalty from the neighboring countries have frequently been patients in the Hadassah-University Hospital. The new Medical School, like the whole University, is open to qualified Arab students. In former years a few Arab students enrolled from time to time both as undergraduate and graduate students, but none ever stayed to take a degree. Assurances that they would be welcome have been published from time to time. Quite recently, the new President of the University, declared that the gates of the institution "must be open to all students, regardless of sex, race, or faith," adding that he hoped that many non-Jews, especially Arabs and others from the Middle East, would come. Medicine and Oriental Studies, then, are two great spans in the bridge between East and West that the University has been building and will continue to build.

On the global scale, the University promotes understanding between East and West by invit-

ing scientists and scholars from abroad to bring to the East first-hand reports on the advancement of knowledge in the West in their special fields. Its own teachers, too, bridge the gap between East and West by attending international scientific congresses abroad, publishing their researches in the leading scientific journals of many countries, and maintaining close contacts with their colleagues in the Western world.



## CHAPTER SIX

# *The University and the Jewish People*

### CULTURAL BONDS

THE dark ages of the twentieth century—darker for the Jews than for any other people on earth—have tended to obscure the fact that the State of Israel owes its existence not to pogroms and gas chambers alone. In bringing it to birth there was another factor that had nothing to do with man's inhumanity to man: the aspiration to create in the

Land of Israel a cultural center where the Jewish way of life, the way defined by the prophets and sages, would have free play.

No less than Israel is a physical haven for refugees is it the spiritual home of World Jewry. Its joyous, dynamic new Hebraic civilization-in-the-making has infused fresh vitality into Jewish life throughout the world. Without influences that have radiated from Israel, Jewish education, and Jewish cultural activities would hardly have attained to the dignity and importance they now hold in many a Jewish community the world over. Growing numbers of young people would not today be speaking, writing, and teaching Hebrew and inculcating Jewish ideals in their pupils.

During the past twenty-five years Jewish scholarship has been extensively enriched in many fields by the University's Institute of Jewish Studies, with its large staff of outstanding scholars and able alumni, and Hebrew literature has gained many modern scientific works on chemistry and and geology, botany and mathematics.

The University has strengthened cultural bonds not only through the written word. Ever since the University was opened, students have come from the Diaspora not to settle in Palestine, but

to serve the Jewish communities of their native countries as rabbis, teachers, communal or cultural workers after first-hand contact with the new spirit stirring in the *Yishuv* and after special study at the Institute of Jewish Studies or other schools of the University. Such students and alumni are living links between Israel and the Jewish communities of their countries, becoming centers for the diffusion of Hebrew culture.

Many of the University's teachers have created spiritual and cultural bonds between Israel and Jewish communities on all five continents during their visits abroad. Whether they go as emissaries of the University, or on lecture tours, or for further study and research in their special subjects, they always appear as bearers of the message of Israel and bring back with them to the University reports on the state of Jewish education and Jewish cultural activities in the lands they visited.

In recent years the University has become increasingly conscious of its responsibilities towards World Jewry. This consciousness was aroused not only by requests from communities abroad for assistance in solving their Jewish educational problems; it was also due to a desire to foster Jewish learning and Jewish education systematically on

a worldwide scale. In the year 1947 the University felt that the time was ripe for action, and called two world conferences to which it was host.

The World Conference on Jewish Studies was attended by scholars from many countries. Some 200 lectures on various branches of Jewish learning were delivered by distinguished scholars, among them several non-Jews. It was typical of Israel that lectures on subjects like Jewish philosophy or Hebrew philology attracted numerous members of the general public. The practical outcome of the Conference was the formation of an Academic World Association of Jewish Studies with headquarters in Jerusalem. The objects of the Association were defined as the promotion of collaboration in research and teaching among institutes, learned societies and individual scholars; the creation of new academic undertakings; and the encouragement of able young scholars to devote themselves to Jewish learning as a career.

The second conference, which was also attended by Jewish educators from all over the world, was called to consider the whole gamut of problems connected with Jewish education outside Palestine. Aims and objects, pedagogic methods, teacher-training, syllabi, text books, con-

tinuation classes, refresher courses and summer schools were discussed from different angles and different backgrounds by experienced educators, many of them key men and women in their field. A supplementary conference was held under the auspices of the Jewish National Fund to consider the special aspect of Zionist education. The conference founded a World Union for Jewish Education in the Diaspora, with headquarters in Jerusalem and offices in New York. Dr. Nathan Morris, former head of the Central Council for Jewish Religious Education in the United Kingdom and Eire, is Executive Director of the World Union. He has projected a full program of activity. The World Union plans summer courses for teachers, explores possibilities of arranging for the exchange of teachers and students, helps local authorities outside Israel to find inspectors and directors of education, encourages local Jewish educational authorities to supply books and educational material from their stocks for use in disorganized Europe, and furthers its objects in various other ways.

To encourage and to standardize the study of Hebrew by adults throughout the world, the Hebrew University and the World Union for

Jewish Education have instituted a Jerusalem Proficiency Examination in Hebrew, which is patterned after the Proficiency Examination in English given by Cambridge University abroad. The idea has caught on so well that examinations have been held in the United States and a number of other countries. The Board of Examiners sits in Jerusalem. These examinations may well set up a standard for the knowledge of Hebrew in all Jewish communities of the world, and, consequently, serve as a focal point for the diffusion of Hebrew culture.

In the summer of 1949 the World Union for Jewish Education organized a seminar in Jerusalem for teachers and principals from the United States, Canada, and all other countries outside Israel. The seminar program included intensive courses in Hebrew language and literature, with particular reference to the latest developments in Israel; the history of Zionism; the geography of Israel; and methods of teaching Bible, Jewish history and Hebrew literature. The studies were supplemented by visits to various types of schools and by a series of guided tours. The University's Lecturer on Educational Methods and Administration, Dr. E. Reiger, is Chairman of the Union.

A Summer Institute for students was held in 1949 under the joint auspices of the University and the Zionist Youth Department. About 110 rabbis, teachers, students and others mostly from the United States attended courses on Palestine, Jewish history, Jewish philosophy, Hebrew literature, Oriental studies and current problems in Israel for eight weeks. A similar Institute, to which students were invited from countries other than America, was held in the summer of 1950.

The Hebrew University not only gives cultural values to World Jewry, but receives such values from abroad. The fruits of Jewish scholarship in World Jewry are carefully studied at the University. The cultural and spiritual aspirations of World Jewry are brought to the University by its teachers, the majority of whom come from abroad. It is to World Jewry that the University Library owes the largest part of its great collections of Hebraica and Judaica. The medical library was established many years ago by Dr. Julius Jarcho of New York. In the establishment of the University-Hadassah Medical School, American medical experts played a major role.

## *Advancement of the Hebrew Language*

The very fact that all subjects in the University's curriculum—from Talmud to chemistry, from Kabbala to the Greek and Latin classics, from physics to philosophy—are taught in the Hebrew language, has had a quickening and far-ranging influence upon the development of the language as an instrument suited to the needs of modern science and scholarship. Intensive philological research within the walls of the University has been very helpful in evolving terminology for subjects never before taught in Hebrew at any institution of higher learning. Exactness of expression in speaking and writing has also been the aim of the scientists and scholars in molding modern Hebrew to the needs of their subjects.

But the teachers at the University have not limited their efforts to advance the Hebrew language to their own or even to the University's needs. From the first they have assumed a leading role in the Hebrew Language Council (*Vaad Hala-shon*), which was the authoritative body on the development of modern Hebrew. The Council strove to keep the rapid growth of the language as the vernacular of Palestine free from influences



that might have distorted or perverted its original character, and carefully guided that growth to the desired ends. Several Hebrew University professors have acted as chairmen and vice-chairmen of the Council. One of them edits its organ, *Le-shonenu* (Our Language) and other publications. Other members of the University also take part in the development of Hebrew by helping to create new Hebrew terms for modern concepts, adapting ancient terms to current needs and reviving some that had fallen into disuse. With the creation of the State and Army of Israel, Hebrew terms were required for numerous new offices, posts, titles, etc. In this connection also, the services of the University specialists have been enlisted, as for example, on the sub-committees instructed to establish legal phraseology, to devise terms relating to citizenship and nationality or names for administrative and executive posts.

After the establishment of the State, the Hebrew Language Council was superseded by the Hebrew Academy, a body of wider cultural scope, which has been assured of the support of the Government, the Jewish Agency, and the Hebrew University. In the new Academy University teachers are in the forefront of activity.

## *Yiddish and Ladino*

The Yiddish language and its extensive folk-literature are so expressive of the essence of Jewish life in many countries, and through many generations, that the offer of the Jewish National Workers Alliance of America, made in 1947, to establish and maintain a Chair of Yiddish Language and Literature was welcomed by the University authorities. It was felt that the destruction of so many Yiddish-speaking Jewish centers in Eastern Europe in recent years is all the more reason why research in Yiddish and preservation of its cultural values should be the task of the Hebrew University, as a center of the Jewish spirit, at this time in particular. In 1949 the Board of Governors decided to introduce instruction in the languages and literatures of the Jews in the Diaspora. As a first step in this direction, a post of senior teacher in Yiddish Language and Literature was created.

Ladino, or Judaeo-Spanish, is the counterpart of Yiddish in the Jewish communities of various Oriental countries. When funds become available for the purpose, a post of teacher in Ladino Language and Literature will be created.

## CHAPTER SEVEN

# *The Jewish National and University Library*

### THE LIBRARY OF THE PEOPLE

THE University Library has a triple function. As the University Library, it builds up collections on all the subjects in the curriculum, both Jewish and general. As the National Library of Israel it lays much stress on books and periodicals on subjects relating to the development of the country, such as medicine, industry, agriculture, technology,

science in all its branches, pedagogy, economics, sociology. Fiction and books on the fine arts are, of course, included. As the central Library of World Jewry, it collects books, manuscripts, periodicals and other material in all languages on the life and culture of the Jewish people in the past and present and its hopes for the future. The Library's collections of Hebraica \* and Judaica † are among the largest in the world. With over 500,000 volumes on the shelves, the Library is the largest institution of its kind in the Middle East.

By transferring some books to the city before the road to Mount Scopus was blocked, the University Library was able to function in exile though, of course, on a far more limited scale.

In the meantime, its collections have been considerably augmented. In the first year of exile, some 8,000 volumes were received from the American Friends of the Hebrew University and from Societies of Friends in other countries. As

\*The category of Hebraica includes books on any subject and in any language printed in Hebrew characters: Hebrew itself, Yiddish, Ladino and other Jewish dialects.

†Judaica is the term applied to books on Jewish subjects in any language except Hebrew and the other languages written in Hebrew characters.

a result of negotiations conducted by the Hebrew University with the Polish and Czechoslovakian governments, more than 130,000 valuable books looted by the Nazis in those countries from private and public Jewish libraries have been turned over to the Jewish National and University Library in Jerusalem. Furthermore, after the Jewish Cultural Reconstruction Committee, on which the University is represented, arrived at an agreement with the authorities in the American Zone of occupation in Germany for taking over Jewish cultural treasures salvaged from Nazi loot, a member of the University Library staff was sent to Germany to make a selection of books for the libraries of Israel. It is estimated that there are some 300,000 books—mainly Hebraica and Judaica—in the collections looted from Jewish libraries by the Nazis.

How the Library salvaged valuable books nearer home—during the siege of Jerusalem, in fact—is a story with elements of high drama. Realizing that valuable libraries in Arab homes and in public institutions (like the British Council or the Swedish School) which had been abandoned by their owners, were likely to fall into the hands of thieves and vandals, the Library

secured permission from the Jewish military authorities to rescue what it could, and received much help from the Custodian of Abandoned Property. Beginning with the residential Arab quarter of Katamon, the Library extended the field of its operations until eventually it covered every occupied area in Jerusalem. Some 30,000 books and hundreds of manuscripts and journals were saved from destruction in this way, but not without considerable danger to the workers, who at times had to remove the books and load them on trucks while shells were falling on every side. Now, with the Library acting as trustee under the supervision of the Custodian of Abandoned Property, the books are safely stowed in its storerooms under lock and key until they are claimed by their owners.

The editors of *Kirjath Sepher*, the Library's bibliographical quarterly, did not allow themselves to be deterred, handicapped though they were by abnormal working conditions, from getting out a double number to celebrate the twenty-fifth anniversary of the journal in April 1949.

## *The Magnes Press*

The publications of the Magnes Press of the Hebrew University fall into two major categories: 1) works intended to serve teaching, research and other academic purposes, and 2) books of general interest.

The subjects range over Jewish Studies, Oriental Studies, Philosophy, Psychology, Education, International Law, Science, and Bibliography.

Most of the books issued by the University Press have been written, edited, or translated by teachers and other members of the University. All appear in the Hebrew language; in some cases there are also English versions.

The list of titles in Jewish Studies includes Gulak's *History of Jewish Law: Talmudic Period*; Klausner's *History of Modern Hebrew Literature*; Roth's *Third Wall of Jerusalem*; Torczyner's commentary on *The Book of Job*.

A project of major importance is the publication by the University Press of a new Hebrew edition of the Bible. The text of this edition has been prepared by Dr. U. Cassuto, Magnes Professor of Bible at the Hebrew University; a new Hebrew type-face was designed especially.

In the field of Oriental Studies, the publication of *Ansab al-Asbraf* (The Genealogy of the Nobles), a classical work by a famous ninth-century Moslem historian named Al-Baladhuri, was an event of the first importance, as this work had never before seen the light in print. Two volumes of a possible ten or twelve have appeared so far in the original Arabic, with Hebrew and English introductions.

Prepared primarily as the basis of instruction in philosophy at the University under the supervision of Professor Leon Roth, Ahad Ha'am Professor of Philosophy, the series of translations of ancient and modern philosophical classics into Hebrew issued by the University Press had been welcomed by Hebrew scholars everywhere. The series comprises works by Aristotle and Plato; Maimonides; Berkely, Hume, Lock and Mill; Fichte, Kant and Leibniz; Descartes and Rousseau.

Two Hebrew translations from ancient Greek poetry have been issued by the University Press: The *Odyssey* by Homer, rendered into Hebrew by the famous poet Saul Tschernikiwsky, and *Homeric Hymns*, translated by S. Shpan, a Hebrew University alumnus.



Of topical interest is the Hebrew translation of the Charter of the United Nations and the Statute of the International Court of Justice by Dr. Nathan Feinberg, Dean of the University's Law School, and Mr. M. Yinnon.

Two series of text books are in preparation. The science series includes an *Introduction to Mathematics* written in Hebrew by Dr. A. H. Fraenkel, Professor of Mathematics at the Hebrew University; and translations from the German of a textbook on elementary physics by A. Berliner and of a book on human physiology by R. Hoeber.

In the Humanities series of textbooks the titles are as follows: *The Aggada, Outlook and Method* (Hebrew original), by I. Heinemann; *Islam* by H. Lemmens and *History of Modern Literature* by P. Van Tiegham (both from the French); *Greek Thought and Education* (a series of standard essays) and *Sociology* by M. Ginsberg (both from the English).

### *University Periodicals*

The University Press publishes two quarterlies. One of these quarterlies, *Tarbiz*, is the organ of

the Faculty of Humanities. Its articles and book reviews are devoted in the main to themes of Jewish interest. The other quarterly, *Kirjath Sepher*, which is edited by the Jewish National and University Library, is a unique publication, the only Jewish journal of bibliography in the world. Its contents include bibliographical articles, excerpts from rare Hebrew books and manuscripts in the Library's collections, lists of all new books published on any subject and in any language in Israel and of all new books on Jewish subjects appearing in any other country.

Other departmental publications issued by the University are as follows: *Kedem*, *Studies in Jewish Archaeology*, the organ of the Museum of Jewish Antiquities; *The Palestine Journal of Botany*, *Jerusalem Series*, edited by the Department of Botany; and the *Bulletin* of the Department of Geology. All these journals provide English summaries of their Hebrew texts.

### *University Handbook*

The third edition of the University handbook, under the title of *The Hebrew University: Its History and Development*, was brought out in

the summer of 1948, during the siege of Jerusalem. The course of its publication was typical of conditions in those days. The greater part of the text had to be reset when the printing press where the original work was done was destroyed by a bomb. There was a severe shortage of paper in Jerusalem owing to the bombings and to the city's isolation from the rest of the country for many weeks. Added to these factors was the very limited supply of electric power and difficulties of obtaining suitable type-faces.

## CHAPTER EIGHT

# *Friends of the University from Many Lands*

### THE BOARD OF GOVERNORS

THE University is administered by a Board of Governors whose membership is drawn from many countries. Meeting annually, the Board exercises ultimate control in all matters of major policy.

At the 1949 meeting of the Board of Governors, which was held (for the first time) in Jerusalem,

the Board was reconstituted. The new arrangement set up a Board of 13 of the old members, coming from England, the United States, South Africa, and Israel, together with two representatives of Hadassah, the Women's Zionist Organization of America, two of the American Friends of the Hebrew University, and one of the English Friends of the University. Representatives of other societies of Friends were also to be co-opted.

Dr. Chaim Weizmann, who had been Chairman of the Board of Governors since it was organized in 1925, resigned owing to the stress of his duties as President of the State of Israel. His resignation was accepted with profound regret and thanks for invaluable service rendered as a founder of the University. The title of Honorary President of the University was conferred upon Dr. Weizmann.

As successor to the late Dr. Judah L. Magnes, one of the most active founders and first president of the University, the Board elected Professor Selig Brodetsky, formerly of the University of Leeds. A distinguished mathematician, Professor Brodetsky, now resident in Israel, has long been a member of the Jewish Agency

Executive and since 1945 Deputy Chairman of the University's Board of Governors. Professor Brodetsky also fills the post of Chairman of the University's Executive Council, which is composed of 14 members who administer the current affairs of the University under the directives of the Board of Governors.

Sir Leon Simon, formerly Chairman of the Executive Council, succeeded Dr. Weizmann as Chairman of the Board of Governors. Sir Leon, prior to coming to Israel, had a long and distinguished career in the British Civil Service and was the only Jewish member of the McNair Commission, which, as mentioned above, made a survey of the Jewish educational system of Palestine in 1945. To Jewish readers Sir Leon is best known as the translator and disciple of Ahad Ha'am, the Hebrew philosopher of the Jewish national movement.

Dr. David Werner Senator, Administrator of the University since 1937, was elected Executive Vice-President. Dr. Senator was chairman of the University's wartime executive committee, a capacity in which he was responsible for directing many of the University's significant services to the war effort. His election to the newly created

post of executive vice-president came also as recognition for his initiative in planning an ambitious post-war expansion program for the University, much of which has been implemented during the University's exile.

At the meeting of the Board of Governors in May 1950 held in Jerusalem in conjunction with the twenty-fifth anniversary celebrations, Professor Albert Einstein was elected Honorary Chairman of the Board. Henry Morgenthau, Jr., Chairman of the United Jewish Appeal of the United States, was elected Chairman. Dr. Moshe Smori, Chief Justice of the Supreme Court of Israel, and Dr. Israel S. Wechsler, President of the American Friends of the Hebrew University, were elected Deputy Chairmen. Dr. Wechsler was requested by the Board to give special attention to academic and cognate problems.

With the membership of the Board of Governors representing friends and supporters of the University in many countries, there is every assurance that the University will serve the cultural needs of the Jewish communities in those countries to the utmost of its capacity.

## *Worldwide Financing*

The Hebrew University was opened with little cash in the bank, but with large reserves of faith that World Jewry, which had welcomed it with so much joy and enthusiasm, would not abandon it. On the rock of that faith the University has been built, enlarged and developed. It is because the University had faith that World Jewry would stand by it that its administration had the courage and the resoluteness to proceed, under incredibly difficult circumstances, to implement its expansion plans in exile: to open schools of medicine and law, to set up a Department of Economics and Social Sciences, and to enlarge the Schools of Education and Agriculture, while access to the campus was blocked, and teaching and research had to be carried on under many different roofs.

Recognition that the Hebrew University was the University of World Jewry came early and in practical form. Groups of Friends followed America's lead in practically every European country. In Europe there are today societies of Friends of the University in Belgium, Denmark, England, France, Holland, Italy, Poland, Spain,



Sweden and Switzerland. Tragically missing from the list are the once active and devoted groups in Germany, Austria, Rumania, Bulgaria and Czechoslovakia for reasons that are only too obvious. The Latin-American communities have come more and more into the foreground in recent years. South Africa, Australia and Canada also have societies of Friends. In Israel the Friends of the University were organized by the famous poet of the Hebrew revival, Chaim Nachman Bialik.

The Society of Friends have given generously to the endowment building program of the University. The funds for the Chemistry Institute as the first unit in the future Faculty of Science were collected by the University Committee in London. From Capetown, South Africa, have come endowments established by the late Mr. Isaac Ochberg which total over \$400,000. It is from this endowment that the Ruth Ochberg Chair of Agriculture is maintained. Numerous bequests, in varying sums, have been received from South African well-wishers. The largest endowments from England include the Sir Montague Burton Fund of \$45,000 and the S. S. Perry Fund of nearly \$40,000. Early in 1947 Mr.

Silas Perry, of Bucks, England, made the University a gift of \$120,000, of which \$40,000 was set aside as a foundation fund to be invested in a new wing for the University Library and the remainder to be expended over a period of years. The object of the whole grant was the promotion of Biblical studies.

The Museum of Jewish Antiquities (Morris Kootcher Bequest), the playing field (Balfour Park Club Association and Mr. Norman Lourie of Johannesburg) and the Gymnasium (anonymous) are all gifts from South Africa. So, too, is the Botany Wing of the new Biology Building (Isaac Ochberg Memorial). The Zoology wing (Bernard Baron Trust) of the Biology Building represents a contribution from England. An English gift—from the Cancer Research Fund—helped to pay for the Ratnoff Building. Two of the smaller structures—the University Club House (Mr. and Mrs. S. L. Solow of Tel Aviv) and the Laboratory of Meteorology (Mr. Moshe Wilbouschewitz of Haifa)—are contributions from Palestine itself.

From the Argentine have come the funds for a building for the new Law School, the joint gift of the Friends of the Hebrew University in the

Argentine and the Foundations of the Argentine Republic, in the sum of \$160,000.

Recognition and support have also come from non-Jewish sources. The Government of France has maintained the University's Department of French Civilization since 1938 and is planning to provide funds for a building for the Department. The Italian Government for some years subsidized the teaching of Italian and other Romance languages, but the University refused to accept further funds when Italy introduced racial laws on the German model. The British Council (a semi-official body) subsidized the Chair of English and assisted the English Department in other ways. The U. S. Public Health Service has subsidized cancer research at the University.

Other grants from non-Jewish bodies for scientific research have been received from the Rockefeller and Dazian Foundations in the United States, and from the British Empire Fund, the Wellcome Foundation, and the Lady Tata Memorial Fund in England.

The role of America in the building and endowment program is described in Chapter Nine.

Numerous and impressive as these evidences of worldwide interest, the fact remains that the

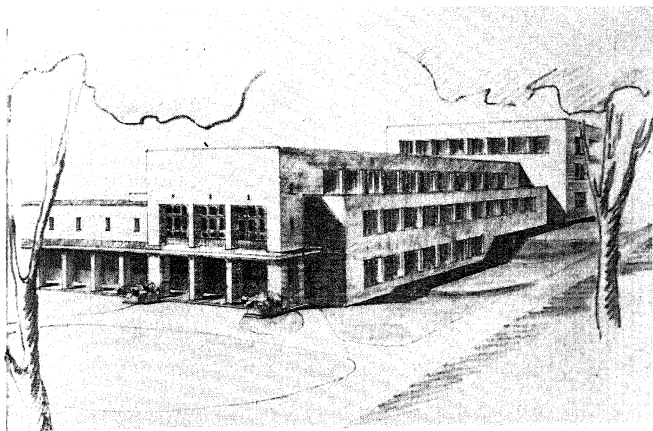
income from all sources is far from adequate for the needs of a young and rapidly growing University, which has been hard hit by the recent war. The situation was summed up by the University's new president, Professor Brodetsky, in announcing his plans, in the following terms: "Costs in the present academic year (October 1, 1948—September 30, 1949) amounted to \$1,500,000. In the year beginning October 1949 the budget will be about \$2,100,000 (since found to be closer to \$2,800,000). Our assets are as follows: There is a grant from the State of Israel (very small, in view of present government liabilities); a small grant from the Jewish Agency; students' fees; and some income from endowments (especially those made by the Warburg family). I doubt whether all these revenues together total more than \$300,000. The remainder comes from the Friends of the Hebrew University in all countries where Jews live, and particularly from the Friends in the United States. American contributions are increasing; they could increase a good deal further. . . . Most of our annual income thus comes from small contributions made by Jews all over the world. In this sense the University is quite unique."

## *What the University Needs*

All that has been built up at the University during its first quarter of a century must be only the beginning of what it must do in the next 25 years. The present institutes must be enlarged to admit larger numbers of students; they must have much ampler research facilities. New institutes will have to be added, new courses introduced, new problems investigated as time goes on. Enlargement means more land, more buildings, more teachers, more equipment, scientific apparatus, books. And, of course, more funds to pay for it all: for the ever-growing annual budget, as the work expands; for capital investment in buildings and equipment; and—not to be overlooked or forgotten—for repair of damage to buildings and replacement of apparatus ruined during the bombardment of Mount Scopus.

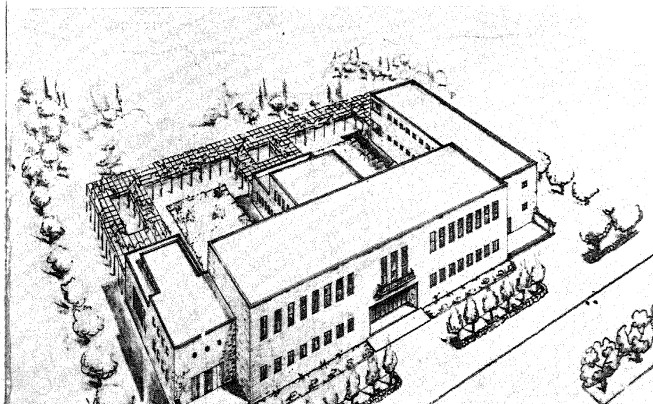
Modest means need be no deterrent to friends eager to do their bit in advancing higher learning in Israel. Memberships in the Friends of the Hebrew University provides them with the opportunity. From that point onward the ways of helping vary with the sums available and the specific interests of the donors. There are chairs

to be maintained, buildings to be erected, laboratories to be equipped, scholarships and fellowships to be provided. Large endowments are required to ensure that the present income, secured by the Friends of the University through annual contributions, shall be buttressed by a stable and permanent source of revenue. Equally urgent at the present time, when the University needs vast sums for capital outlay on buildings, equipment and scientific apparatus, are large contributions which are immediately expendible.



*Architect's Drawing—Humanities Building  
(Planned)*

*Architect's Drawing—Proposed Hillel House*



Advisory Committee, was headed by Felix M. Warburg and included as its officers and members: Dr. Cyrus Adler, Jacob Billikopf, Alexander M. Bing, Frederick L. Brown, Dr. Abraham Flexner, Bernard Flexner, Dr. Elisha M. Friedman, Louis J. Horowitz, Dr. David J. Kaliski, Dr. Emanuel Libman, Judge Julian W. Mack, James Marshall, Walter E. Meyer, Dr. Nathan Ratnoff, Samuel J. Rosensohn, Bernard Semel, Arthur Hays Sulzberger, Cyrus L. Sulzberger, Israel Unterberg, Eugene Untermeyer, Frederick Warburg, Dr. Israel S. Wechsler, and Maurice Wertheim.

From the outset this group took the initiative in bringing the message of the University to the American public and in raising the major part of the funds required for its maintenance and growth.

In 1931 the organization changed its name to the American Friends of the Hebrew University. In 1937, on the death of Mr. Warburg, Dr. A. S. W. Rosenbach was elected to the Presidency, and served in this capacity for the next ten years. In 1938 it was possible to report that since the opening of the University almost 60% of its annual administrative budget had come



from America. The proportion has since increased.

### *Growing With the Needs*

After World War II the rapid expansion at the University made necessary a re-examination of the policy and program of the American Friends. Accordingly, at the Annual Meeting in 1947 a new administration was elected which included many of the previous leaders and added new forces with the aim of broadening the popular base of the organization. Dr. Israel S. Wechsler was elected president.

In the short period since the election notable progress has been made. Membership has grown more than fivefold to over 8,000. New chapters have been chartered. Meetings, lectures and other activities have served to bring the Hebrew University to the attention of the American Jewish community.

One of the first acts of the new administration was the acquisition of a building to house the work of the organization. A warm hearted group of Friends headed by Mr. Mark Sugarman made possible the purchase of a six story building. The

financing of the purchase, done without affecting the University budget, was carried out with funds which would not have been otherwise available.

University House is more than simply the office of the American Friends organization. Here is housed the growing library of Magnes Press publications and of writings by faculty members and students of the University. A large lecture hall is the scene of frequent meetings and of lectures both by visiting faculty members and by American academic and civic leaders to professional and academic groups and to local chapter meetings. A shelf-lined workroom sees a constant turnover of books gathered by donation through the activities of chapters, sorted and catalogued, then packed and shipped to the Jewish National and University Library in Jerusalem. Textbooks gathered on campuses by groups of the Intercollegiate Zionist Federation and by Hillel Foundations are also processed here.

In the office special space has been set aside for the use of Hebrew University staff members who visit the United States on various professional and scientific missions. Registration periods see a constant procession of prospective students

coming in for consultation with the Student Advisor on the opportunities for study at the Hebrew University. The Department of Hebrew University Services also receives a steady flow of orders for books, scientific equipment and supplies from the Storekeeper of the University, places the orders with American publishers, manufacturers and suppliers, follows through on the shipments and finally pays the bills mounting into hundreds of thousands of dollars in the course of a year.

Another room houses the Music Library Project. Under the direction of Mrs. Frank Cohen, a valuable collection of scores, sheet music, complete orchestral arrangements and books on music has been secured through donation, catalogued and shipped to the Library in Jerusalem. The heart of this Music Library is the Serge Koussevitzky Collection of Chamber Music and Orchestral Scores, which the noted conductor donated to the University from his private library.

In addition there is a Department of Organization. The growing network of chapters of the active and expanding organization demands constant servicing with program and publicity ma-

terials. This comparatively new department finds it difficult to keep up with the many demands from cities throughout the country to "come and organize a chapter." There is a great interest in the Hebrew University in the American Jewish community; the American Friends strive to satisfy that interest both by making available the great intellectual and scientific work of the University and by organizing and channeling American support of the "House of Wisdom" in Jerusalem.

This manifold activity has also had an effect on the financial picture. Though the American contribution has been growing yearly, the rapid expansion of the University increased its needs at an even greater rate. The same problem faced the Weizmann Institute of Science and the Haifa Technical Institute. The American Friends of the Hebrew University have therefore joined together with the American Committee for the Weizmann Institute and the American Technion Society to conduct a joint campaign for the three institutions. The Campaign has come to be known as the U.I.T. (University-Institute-Technion). Professor Albert Einstein accepted the presidency of the U.I.T. and Samuel Haus-

man, a vice-president of the American Friends, was chosen chairman of the Joint Campaign. Chapters and members of the American Friends are giving their wholehearted support to the U.I.T. as well as to the whole range of other activities on behalf of the Hebrew University.

### *Academic Exchange*

From the start the University's contact with the United States has been a close one, felt in many ways. Its first president, Dr. Judah L. Magnes, gave up a brilliant career in the American rabbinate and the position of leader of the foremost congregation in the country to take up the burdens of the young university and to put the stamp of his character on it.

The first group of students who registered at the University when it opened its doors included an American. This started a tradition which has never been broken. By the academic year 1947-48 over 150 Americans registered, half of them studying under the G.I. Bill. The United States Veterans Administration recognized the Hebrew University as eligible to accept veterans under the training and education program.

Nor has the movement of students been one sided. Graduates of the Hebrew University have come to this country to continue their studies. Many have made outstanding records and not a few have been asked to remain as members of the staffs of the institutions to which they had come as students.

On the faculty level, too, there has been an active two way passage. American academic leaders have visited the University practically every year to lecture or to lead seminar groups. Members of the Hebrew University faculty have come to this country both to study at the renowned American scientific research centers and to accept invitations to teach. Americans have also gone to the University to take up permanent faculty appointments. The new program of undergraduate studies in the humanities leading to the B.A. degree is under the direction of Dr. Alexander Dushkin. On the retirement of Professor Joseph Klausner, Dr. Simon Halkin, formerly of the Jewish Institute of Religion of New York, was appointed Associate Professor of Hebrew Literature. In the expanding field of the Social Sciences, Dr. Don Patinkin, a young faculty member of the University of Chicago,

has taken up the post of Instructor in Economics and Dr. Benjamin Akzin, formerly Political Adviser to the American Zionist Emergency Council and instructor at the College of the City of New York and George Washington University, has become lecturer in Political Science. In the new Faculty of Law, Dr. Jacob Rabinowitz of New York, who had been a guest lecturer at the University in past years, has been appointed Lecturer in Hebrew Law.

To give counsel and guidance to the Hebrew University-Hadassah Medical School, a sixteen-man Medical Advisory Board has been formed. Chairman of the Board is Dr. Harry Grundfest, Associate Professor of Neurology, College of Physicians and Surgeons, Columbia University. The Board is the authorized advisory body of the Medical School to deal with questions of curriculum, personnel, supplies and research. All members of the new Medical Advisory Board were appointed by the Jerusalem Board of Management of the Hebrew University-Hadassah Medical School. Serving with Dr. Grundfest on the Board are: Dr. David Adlersberg, Physician, Mt. Sinai Hospital; Dr. Louis I. Dublin, Second Vice-President and Statistician, Metropolitan

Life Insurance Company; Dr. Thomas D. Dublin, Executive Director, National Health Council; Dr. Harry Eagle, Chief, Experimental Therapeutics, Microbiological Institute, National Institutes of Health, U. S. Public Health Service; Dr. Jonas S. Friedenwald, Associate Professor of Ophthalmology, The Johns Hopkins University School of Medicine; Dr. Jacob J. Golub, Medical Director, Hospital for Joint Diseases; Dr. M. Ralph Kaufman, Chief Psychiatrist, the Mt. Sinai Hospital, and Clinical Professor of Psychiatry, College of Physicians and Surgeons, Columbia University; Dr. Paul Klemperer, Pathologist, the Mt. Sinai Hospital, and Professor of Pathology, College of Physicians and Surgeons, Columbia University; Dr. Louis Leiter, Chief of Medical Division, Montefiore Hospital, and Clinical Professor of Medicine, College of Physicians and Surgeons, Columbia University; Dr. Samuel Z. Levine, Professor of Pediatrics, Cornell University Medical College and New York Hospital; Dr. David Nachmansohn, Assistant Professor of Neurology, College of Physicians and Surgeons, Columbia University; Dr. David Rittenberg, Associate Professor of Biochemistry, College of Physicians and Surgeons, Columbia University;



Dr. Israel S. Wechsler, Clinical Professor of Neurology, College of Physicians and Surgeons, Columbia University, and Chief Neurologist, the Mt. Sinai Hospital; Dr. Charles F. Wilinsky, Director, Beth Israel Hospital, Boston, and Deputy Health Commissioner, City of Boston; Dr. Abel Wolman, Professor of Sanitary Engineering, The Johns Hopkins University School of Engineering and School of Hygiene and Public Health.

### *American Builders*

The ground on which the University stands was purchased with gifts from all sections of world Jewry. Two large plots of land on Mount Scopus, now included in the University grounds, were purchased by the Lamport family of New York and the Rosenbloom family of Pittsburgh. Part of the land on which the University-Hadassah Medical Center stands was bought by the American Jewish Physicians Committee.

Endowments, bequests and earmarked contributions in large sums have come in addition to the funds raised directly by the Friends. In 1925 Mr. and Mrs. Felix Warburg presented the Uni-

versity with its first and so far largest endowment, the sum of \$500,000. The second largest American endowment, amounting to \$300,000 came from the late Mr. Sol Rosenbloom of Pittsburgh and his family. The Micro-biological Institute, which was the nucleus of the present University-Haddassah School of Medicine, was sponsored by the American Jewish Physicians Committee. Without Hadassah, the Women's Zionist Organization of America, the Medical School would have long remained a dream. The University's School of Education is sponsored by the National Council of Jewish Women of America. The Jewish National Workers' Alliance is one of three bodies (the other two being the Labor Federation of Israel and the Jewish Communal Council) which undertook to maintain the Institute for Research on the Jewish Communities in the Middle East.

Various buildings on the campus are tangible expressions of the interest in the University: America is represented by the Chemistry Building (American Jewish Physicians Committee); the Einstein Institute of Physics (Monness Shapiro); the Einstein Institute of Mathematics (Wattenberg); Institute of Jewish Studies (Sol

Rosenbloom Memorial Building); and the Medical School for Post-Graduate Study and Research (Ratnoff Building), erected with funds contributed by the American Jewish Physicians Committee, Hadassah, and others. The Minnie Untermeyer Memorial Stage in the Open Air Theatre was a gift of the late Mr. Samuel Untermeyer of New York, in memory of his wife.

The Jacob Levy Foundation, Inc., established by Mr. Jacob Levy, a New York business man and philanthropist, has contributed \$100,000 for a building for the Department of Economics and Social Sciences.

As time goes on the ties between this country and the Hebrew University will undoubtedly become even closer. Increasingly the support for the present program and for future expansion must come from American Jewry. Furthermore, in the general scientific and academic world the United States has moved into a position of world leadership. The Hebrew University will therefore expect from this country much in the fields of scientific research and educational theory and practice and the process will take place on a "two-way street." The University will give as well as receive.

## CHAPTER TEN

*Dr.*  
*Judah*  
*Leib*  
*Magnes:*  
*In*  
*Memoriam*

1877-1948

THE development of the University took place rapidly—when viewed in retrospect. Actually, the infant institution had a hard row to hoe, and every new achievement was won at the cost of infinite effort. In a country lacking not only an academic tradition but elementary facilities, a modern University which had set itself the high-

est academic standards had to be created out of nothing. Fortunately, one man among the founders came forward to shoulder the heavy responsibilities, consecrating—no lesser word will do—his great energies, wide influence, wisdom and vision to the University. That man was the late Dr. Judah Leon Magnes, who had settled in Palestine in 1922, at the age of 45. One-time rabbi of Temple Emanuel of New York, honorary secretary of the Federation of American Zionists and founder and president of the Jewish Community Organization (Kehillah) of New York, Dr. Magnes joined the new Jerusalem University Committee, and placed at its service his rich experience in the fields of Zionist leadership and Jewish education. He soon became the prime mover in the establishment of the University.

When the University was opened in 1925 he was chosen as its Chancellor and, in 1935, its first President, an office he held until his death in 1948. What the University meant to Dr. Magnes and, above all, what he meant to the University, was feelingly and incisively stated by Sir Leon Simon, C. B., Chairman of the University's Board of Governors, in a memorial tribute:

“Dr. Magnes's death has closed a career rich in

service to the Jewish people. His activities and achievements are many and varied; but among them all there was probably none in which he found so great a degree of self-fulfillment as in his work for the Hebrew University. A Zionist from his early manhood and one who had made sacrifices for his Zionism; emotionally and intellectually a staunch Jew; a firm believer in the supremacy of spiritual values; an idealist by temperament, and a man of courage and vision; he seems as one looks back, to have been almost predestined to be placed in charge of the institution in which the spiritual ideals of the Jewish renaissance were to be embodied. He was the man whom the University needed, and the University offered a field of service than which no other could have made a stronger appeal to him.

“ . . . For many years the burden of the administrative direction of the University, and in a large measure of its academic direction also, fell almost entirely upon his shoulders, and its rapid development owed far more to him than to any other single man. Under his inspiration and guidance the small band of scholars and scientists which assembled on Mount Scopus in 1925 was notably expanded; several new and imposing

buildings were added to the single house in which the University was originally housed; scientific laboratories were provided and equipped; the University Library grew by leaps and bounds; and, perhaps most important of all, the University added the function of undergraduate teaching to that of research, to which it had at first been deliberately limited. Not only did Dr. Magnes, play a part of major importance in all these and other developments; but his influence in certain powerful sections of American Jewry, coupled with the sincerity and persuasiveness of his advocacy of the claims of the University, enabled him to find the money which made them possible."

## CHAPTER ELEVEN

# *The University as the Spiritual Center*

### THE TWO WAY EXCHANGE

SINCE the destruction of the great institutions of Jewish learning which had flourished in Europe till the Nazi cataclysm, a unique responsibility rests upon the Hebrew University. More truly than could have been anticipated by its most ambitious founders, the Hebrew University has become the chief inheritor and exponent of the



great traditions of Jewish culture and scholarship. The University is not only the university of Israel—a vital and challenging role in itself—it is equally the university of the Jewish people, where the most precious values of Jewish learning and of the Jewish spirit are conserved and developed.

The University does not conceive its function as that of an aloof beacon radiating light to remote Jewries throughout the world. On the contrary, if the University is to fulfill its function, a close-knit relationship must exist between it and the Jewish people. The spiritual influence of the University can only be exercised in a two-way passage. The Jewish scholars from all lands who come to study on Mount Scopus, not only take; they give. It is a natural process of enrichment. The University serves as a focus of fusion for the incorporation of the great advances of Western science into the framework of Jewish knowledge.

The students who come to the University from outside of Israel enjoy intellectual Jewish creativeness in its fullest harmony. In language, in scope and nature of subject matter, in locality, and in spirit, the Hebrew University composes a

unified whole, without conflicts or evasions. For the first time in modern times a great Jewish secular seat of learning takes its place besides the famed academies of the world. In an atmosphere neither parochial nor narrowly nationalistic, but dedicated to the advancement of all human knowledge, the Jewish mind and spirit can at last have abundant and fruitful opportunity.

The act of faith when the foundation-stones of the University were laid twenty-five years ago on a bare hill-top, has been more than justified by events. In every step of the arduous road to realization, the Hebrew University has been an integral part of the return to Zion. The University, in which the Jews of the world could take pride years before there was a Jewish State, is still one of the glories of the new democracy, emphasizing the largeness of spirit in which Israel was conceived and to which it is dedicated.

## APPENDIX



APPENDIX I

*Board of Governors  
of The Hebrew University of Jerusalem*

HENRY MORGENTHAU, United States, *Chairman*

DR. MOSHE SMOIRA, Israel, *Deputy Chairman*

DR. ISRAEL S. WECHSLER, United States,  
*Deputy Chairman*

PROF. SIMCHA ASSAF, Israel

DANIEL AUSTER, Israel

JACOB BLAUSTEIN, United States

PROF. SELIG BRODETSKY, Israel

THE VERY REV. I. BRODIE, United Kingdom

ALLAN BRONFMAN, Canada

ALROY M. COHEN, Australia

SIR HENRY COHEN, United Kingdom

JACOB COHEN, Israel

PROF. ALBERT EINSTEIN, United States

PROF. F. FEIGEL, Brazil

GAD FRUMKIN, Israel

FRANK GOLDMAN, United States

DR. ISRAEL GOLDSTEIN, United States

V. GOLLANCZ, United Kingdom

PROF. T. GORDONOFF, Switzerland

DR. A. GRANOTT, Israel

DR. HAYIM GREENBERG, South Africa

JUSTICE L. GREENBERG, South Africa

MRS. ROSE HALPRIN, United States

SAMUEL HAUSMAN, United States

A. S. HOOFIEN, Israel

S. HOROWITZ, Israel

PROF. OSCAR JANOWSKY, United States  
 DR. JULIUS JARCHO, United States  
 I. JEFROYKIN, France  
 DR. HELEN KAGAN, Israel  
 PROF. JACOB KLAUSNER, Israel  
 SENATOR M. KOERNER, Israel  
 DR. A. LANDAU, South Africa  
 H. LOURIE, Israel  
 LOUIS MARKS, South Africa  
 JOSEPH MAZER, United States  
 WALTER E. MEYER, United States  
 S. MIRENBURG, Israel  
 HANS MOLLER, Israel  
 EDWARD A. NORMAN, United States  
 PROF. J. R. OPPENHEIMER, United States  
 ELIEZER PERRY, Israel  
 MRS. TAMAR DE SOLA POOL, United States  
 PROF. J. H. QUASTEL, Canada  
 H. RECANATI, Israel  
 DAVID REMEZ, Israel  
 CHARLES ROSENBLOOM, United States  
 BARON GUY DE ROTHSCHILD, France  
 J. A. DE ROTHSCHILD, United Kingdom  
 DR. R. N. SALAMAN, United Kingdom  
 THE RT. HON. VISCOUNT SAMUEL, United Kingdom  
 S. SCHOKEN, Israel  
 ENRIQUE SCHUSTER, Argentina  
 DR. D. W. SENATOR, Israel  
 S. SHAZAR, Israel  
 D. SHIMONY, Israel  
 DR. ABBA HILLEL SILVER, United States  
 MARK SUGARMAN, United States

H. G. TURITZ, Sweden  
EDWARD M. M. WARBURG, United States  
PHILIP G. WHITMAN, United States  
DR. GEORGE S. WISE, United States  
PROF. S. WRIGHT, United Kingdom

## APPENDIX II

### *Officers of the Hebrew University*

DR. CHAIM WEIZMANN, *Honorary President*  
PROFESSOR SELIG BRODETSKY, *President*  
HENRY MORGENTHAU,  
*Chairman of the Board of Governors*  
JUSTICE MOSHE SMOIRA,  
*Deputy Chairman of the Board of Governors*  
DR. ISRAEL S. WECHSLER,  
*Deputy Chairman of the Board of Governors*  
DR. DAVID WERNER SENATOR, *Executive Vice-President*  
PROFESSOR MOSHE SCHWABE, *Rector*  
PROFESSOR MICHAEL FEKETE, *Pro-Rector*  
PROFESSOR LEON ROTH,  
*Dean of the Faculty of Humanities*  
PROFESSOR ALEXANDER M. DUSHKIN,  
*Director of Undergraduate Studies,*  
*Faculty of Humanities*  
PROFESSOR NATHAN FEINBERG,  
*Dean of the Faculty of Law*  
PROFESSOR ADOLF REIFENBERG,  
*Dean of the Faculty of Science*

PROFESSOR ADOLF REIFENBERG,  
*Chairman of the School of Agriculture*  
PROFESSOR ARYEH DOSTROVSKY,  
*Dean of the Faculty of Medicine*  
DR. CURT WORMANN,  
*Director of the Jewish National and University Library*

EXECUTIVE COUNCIL

PROFESSOR SELIG BRODETSKY, *Chairman*  
DR. DAVID WERNER SENATOR, *Vice-Chairman*  
PROFESSOR MOSHE SCHWABE  
DANIEL AUSTER  
DR. A. BARTH  
DR. E. BERGMANN  
PROFESSOR HUGO SHMUEL BERGMANN  
PROFESSOR BENZION DINABURG  
DR. M. DUNKELBLUM  
PROFESSOR NATHAN FEINBERG  
PROFESSOR MICHAEL FEKETE  
DR. A. GRANOTT (GRANOVSKY)  
S. HOROWITZ  
DR. HELENE KAGAN  
DR. L. KOHN  
H. LOURIE  
S. MIRENBURG  
PROFESSOR GIULIO RACAH  
PROFESSOR LEON ROTH  
D. SHIMONI (SHIMONOWITZ)  
CHIEF JUSTICE MOSHE SMOIRA  
DR. A. TICHO  
PROFESSOR ERNST WERTHEIMER



## OFFICERS OF THE ADMINISTRATION

DR. DAVID WERNER SENATOR, *Administrator*

J. ARAN (NEUMOND), *Deputy Administrator*

I. HOFMAN, *Administrative Secretary*

EDWARD POZNANSKI, *Academic Secretary*

I. IGRA, *Secretary for Academic Instruction*

DR. I. CAMRASS,

*Executive Secretary of the Medical School*

DR. S. BREIMANN, *Secretary for Adult Education*

BERNARD CHERRICK, *Director*

*of the Department of Organization and Information*

DR. MANKA SPIEGAL, *Associate Director*

*of the Department of Organization and Information*

I. M. BRYSKMAN, *Assistant Financial Secretary*

J. C. SULMAN, *Superintendent of Buildings and Grounds*

S. GINOSSAR (GINZBERG), *Advisor to the Administration,*  
*(on leave; at present Israel Minister in Italy)*

M. M. SCHNEERSON, *Financial Advisor*

## APPENDIX III

### *Faculty of the Hebrew University*

ADLER, SAUL, *Professor of Parasitology. M.B.Ch.B., Leeds; D.T.M., School of Tropical Medicine, Liverpool; M.R.C.P., London.*

AKZIN, BENJAMIN, *Associate Professor of Political Science. S.J.D., Harvard; Dr.rer.pol., Vienna; Docteur en Droit, Paris.*

- ALBECK, HANOKH, *Professor of History of Halakha and Aggada*, Rabbi; Dr. phil., Vienna.
- AMIRA, BENJAMIN, *Associate Professor of Mathematics*. D.Sc.Math., Geneva; Officier d'Academie.
- ASSAF, SIMHA, *Professor of Geonic and Rabbinic Literature*. Rabbi.
- BACHI, ROBERTO, *Professor of Statistics*. Dr. jur., Rome.
- BAER, ISAAC FRITZ, *Professor of Mediaeval Jewish History*. Dr. phil., Freiburg.
- BANETH, DAVID HARTWIG, *Professor of Arabic Language and Literature*. Dr. phil., Berlin.
- BENTWICH, NORMAN, *Chaim Weizmann Professor of International Relations*. M.A., Cambridge; Hon. D. Hebrew Letters, Dropsie College; Hon. LL.D., Melbourne; Hon. LL.D., Aberdeen.
- BERGMANN, FELIX, *Associate Professor of Pharmacology*. Dr. med. and Dr. phil., Berlin.
- BERGMANN, HUGO SHMUEL, *Schulman Professor of Philosophy*. Dr. phil., Prague.
- BOBELSKY, MAX, *Professor of Inorganic Chemistry*. Dr. phil., Berne.
- BODENHEIMER, FRITZ S., *Professor of General Zoology and Entomology*. Dr. phil., Bonn.
- BONNE, ALFRED, *Associate Professor of Economics*. Dr. oec. publ., Munich.
- BUBER, MARTIN, *Professor of Social Philosophy*. Dr. phil., Vienna; Honorary Doctor of Hebrew Law, Hebrew Union College, Cincinnati.
- CASSUTO, UMBERTO MOSHE DAVID, *Magnes Professor of Bible*. Dott. in lett., Florence; Rabbi.
- COHEN, JOHN, *Associate Professor of Psychology*. B.A.

- (Hons), B.A. (Spec. Hons), M.A. and Ph.D., London.
- DINABURG, BENZION, *Professor of Modern Jewish History*. Graduate, University of Petrograd.
- DOSTROVSKY, ARYEH, *Professor of Dermatology and Venerology*. Dr. med., Basle.
- DRUCKMANN, ADOLF, *Associate Professor of Roentgenology*. Dr. med., Vienna.
- DUSHKIN, ALEXANDER M., *Professor of Education*. B.A., City College of New York; Ph.D., Columbia.
- EPSTEIN, JACOB NAHUM, *Professor of Talmud*. Dr. phil., Berne.
- FARKAS, LADISLAUS, *Professor of Physical Chemistry*. Dipl. Ing. and Dr. Ing., Berlin.
- FEIGENBAUM, ARYEH, *Professor of Ophthalmology*. Dr. med., Vienna.
- FEINBERG, NATHAN, *Associate Professor of International Relations*. Dr. jur., Zurich.
- FEKETÉ, MICHAEL, *Professor of Mathematics*. Dr. phil., Budapest.
- FODOR, ANDOR, *Professor of Biological and Colloidal Chemistry*. Dipl. Ing., and Dr. phil., Zurich.
- FRAENKEL, ABRAHAM ADOLF, *Professor of Mathematics*. Dr. phil., Marburg; Doctor of Hebrew Letters, h.c., Dropsie College, Philadelphia.
- FRANCO, SHELOMO ENRICO, *Professor of Pathological Anatomy*. Dottore in medicina e chirurgia, Padua.
- FRANKEL, MAX, *Associate Professor of Theoretical Organic Chemistry and High Molecular Chemistry*. Dr. phil., Vienna.
- GOITEIN, SHELOMO DOV, *Associate Professor of History*

- of Islam and the Muslim Peoples.* Dr. phil., Frankfurt.
- GRUENFELDER, BENNO, *Associate Professor of Pediatrics.* Dr. med., Munich.
- GRUSHKA, T., *Associate Professor of Hygiene.* Dott. in med., Naples; D.T.M., Paris.
- HAAS, GEORG, *Associate Professor of Zoology.* Dr. phil., Vienna.
- HALBERSTAEDTER, LUDWIG, *Professor of Radiology and Head, Department of Radiobiology, Cancer Research Laboratories.* Dr. med., Breslau.
- HALKIN, SIMON, *Associate Professor of Hebrew Literature.* B.A. and M.A., New York University; D.H.L. Jewish Institute of Religion, New York.
- HALPERN, LIPMAN, *Associate Professor of Neurology.* Dr. med., Koenigsberg.
- JOSEPH, EDWARD G., *Associate Professor of Surgery.* M.B., Ch. B., Edinburgh; M.R.C.S. and L.R.C.P., London; M.S., Minn.
- KAUFMANN, Y., *Professor of Bible.* Dr. phil., Berne.
- KLAUSNER, JOSEPH, *Professor of Modern Hebrew Literature and of the History of the Second Temple Period (Emeritus).* Dr. phil., Heidelberg.
- KLEEBOEG, JULIUS, *Associate Professor of Medicine.* Dr. med., Bonn.
- KOEBNER, RICHARD, *Cecil Lyons Memorial Professor of Modern History.* Dr. phil., Berlin.
- MAYER, LEO ARY, *Professor of Near Eastern Art and Archaeology.* Dr. phil., Vienna.
- MER, GIDEON, *Professor of Epidemiology and Head, Hebrew University Malaria Research Station, Rosh Pinah.* Dottore in medicina, Naples.

- OLITZKI, LEO, *Professor of Bacteriology and Serology.*  
Dr. med., Berlin.
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